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OLIVER JOHNSON, PRINTER.

The Standard.

EXTRACT

From the Remarks of Mr. Underwood, of Kentucky, in Congress, January 28th, against passing censure upon J. Q. Adams.

Mr. Underwood said, he came now to the evidence of the accusation, and thought he could show that they were arrogating to themselves the power of Almighty God, attempting to judge the motives of men, and to pronounce according to motives and not the overt act. It was known full well that the doctrine of the gentleman from Massachusetts, (Mr. Adams,) on the right of petition was ultra in the extreme. He (Mr. U.) thought the gentleman was in error, and that he could demonstrate it, and had done it in a letter to his constituents, which he had not the opportunity of delivering on this floor. They all knew the latitude to which the gentleman went. Some years ago he (Mr. U.) had seen him present a petition for his own expulsion. The other day he had presented a petition for his own degradation as chairman of the committee on foreign affairs. He once presented a petition from a man who asked the right to build a house, without defining when or what obstructions were in the way; and he (Mr. U.) had heard the gentleman say that the right of petition was co-extensive with the liberty of speech. That was the *ne plus ultra* of the right of petition. His (Mr. U.'s) opinion was, that no man had a right to petition unless the body petitioned had a right to grant the prayer of the petition. The right of petition was limited. An error was that no limit should be imposed unless the provision that the petition should be couched in respectful language. The gentleman had but acted out the principle heretofore avowed, in presenting this petition to the consideration of the House. Although he (Mr. U.) considered their course of proceeding on the subject of petition a great error, he had to this day been unable to procure a proper remedy. The right remedy was to take up this thing in a deliberate manner, and to define the right of petition. He had, therefore, voted against the 21st rule, because it excluded the people of Florida and the District of Columbia from the right of petition for the abolition of slavery. They had the right, and the non-slaveholding States had not the right, to present petitions on this subject. Congress, ever since this agitating subject had been here, had refused to take up this subject and act on it as men should.

He believed there was good sense enough in the people of the North and South, if they would raise this matter calmly, address their intellects, and speak to them as rational men, that there was reason enough in them to save this Union. They were passionately fond of this Union; there were dear associations which made them love the Union; and, as he trusted, to the end of time. How could those people, who had fought together for their independence, for the establishment and maintenance of the Union, kindred as they were, and endeared to each other, how could they bring themselves to split from each other; and in cases that might occur, how could the people of Ohio fold their arms and stand on the northern bank of the Ohio river, as a boundary between the two divisions of the Union, and do nothing to save the people of Kentucky from their doom? It was impossible. God never intended that this separation should take place; and all the fury, madness, and, he might say, crime, in any portion of the Union, could not so far get the better of the good sense of this people, as to allow this state of things to come to pass. It could not be, and a northern man before him said it should not be. He thanked him for the sentiment. He hoped if these petitioners were actuated by any such motive, as he had supposed they might be; if they had addressed this petition here seriously with this nefarious purpose, which, although it did not amount to treason, yet invited treason, he hoped that there were no more than these forty-five persons who entertained a design so fatal. He wanted to say to abolitionists on this floor that the doctrine of their creed, so far as he understood them, was this, that nothing would satisfy them short of emancipating their slaves, and placing them on an equality with themselves in regard to religious and moral rights. He would appeal to the gentleman (Mr. Giddings) before, him if this was not their doctrine.

Mr. Giddings said it gave him great pleasure to respond to the feelings which the honorable member had expressed. To all those sentiments which he had uttered he responded from his inmost heart. He would also say that he was an abolitionist to the full extent in which he understood that term. That he had conversed with hundreds, and perhaps he might say thousands, but he had never heard one intimate any intention or wish to interfere politically with the institution of slavery in Kentucky, or any other State. They claim no such right; nor do they ask any such privilege. Gentlemen may consider him as speaking *ex cathedra* if they choose. He would then say that all imputations and charges of their desire to do so, were, so far as he was informed, *unfounded*. On the contrary, they ask to be relieved from such interference and taxation for the support of slavery. They ask that it should not interfere with *them*. Let us cease to appropriate the money of the free States for the support of slavery. Let Congress cease to involve the free States in the disgrace or support of that institution, and they will be satisfied as to political action.

Mr. Underwood continued. He was happy to hear the gentleman say that Kentucky should not suffer under any emergency, and that he (Mr. G.) would stand by her as long as Mr. U. would stand by Ohio. There was one little qualification in the concluding sentence of the gentleman from Ohio, which he did not thoroughly explain; that he wanted to be exempt from taxation, and to be delivered from all connection with the institution of slavery. The time might come—he hoped never to see it—when his northern brethren would have to be taxed a little in pursuance of the Constitution, and not only taxed, but have to march too; and if it is to be delivered from this march and taxes——My friend (Mr. Giddings) says "No." I hope he may have an opportunity to explain.

[Cries of "Now," "now."]

Mr. Giddings attempted to speak, but objections were made; and Mr. Underwood proceeded to say:

He (Mr. U.) was one of those who had never been governed by names; things, deeds, actions were all. If the gentleman from Ohio would stand by him in action, that was all he wanted.

But he had risen to remark to that class, if there were any such here, whose intention it was to put the negro on the same political level with the white man—to tell the abolitionist, whoever he might be, You are attempting an utter impossibility; that never, as long as this world stood, did they intend to consent to any such thing. If they designed this, they were attempting an impossibility. It was a death struggle for them South.

They (the North) had the power, and he wanted them to show their hand, so that he could understand them, and to show his constituents what they intended. Just as soon as they refused to restore fugitive slaves, and open an asylum to them, and invite them to refuge among them, he knew that slave labor was thenceforth useless in Kentucky, and, as far as he could, he would give them the blessing of this class. He would say to the slaves, "go to your friends, because I know that, to stay here, you make me your slave." The slave could steal a horse, and in twenty-four hours be beyond the reach of his master. They made by this the master the slave, and not only this, but a cowardly and mean slave. The Anglo Saxon blood should remain pure on their side, and the mixture might take place among those who wanted to force on them this religious and civil equality.

The Constitution of the country had defined treason, that it should consist only in levying war against the United States, or adhering to its enemies and giving them aid and countenance. What was the reason that it was put into the Constitution itself? To get clear of this undefined definition, that looseness of construction which prevailed in the old country, and by which many men innocently were sent to the gallows. That was the object of this Constitution in giving the definition of treason. It was to consist in overt acts, and these to be proved by two witnesses.

He would attempt to show that this proceeding against the gentleman from Massachusetts was to punish him for an imputed motive, and when he had done that, he would conclude his remarks. He admitted that this was an invitation to treason; it was not treason, but a mere invitation to treason.

What had the gentleman from Massachusetts been guilty of? Had he invited them according to the petition to be guilty of treason? How did this turpitude attach to the gentleman? Had he sanctioned the petition? It had been stated here, and argued as if he had: but, if he understood the gentleman from Massachusetts, he coupled the presentation of the petition with a motion to refer it to a committee to report express reasons against it, to repudiate it, to discountenance it: and yet the gentleman from Virginia (Mr. Wise) had had the farewell address of the father of his country read, teaching that they must discountenance every movement of this kind. Here was the express act of the gentleman from Massachusetts, at the time he presented the petition, asking for its condemnation. The question was, was the gentleman censurable in it? Might he not have been actuated by an honorable motive? How could they tell whether his motive was really agitation and mischief? They could not tell, unless gifted with the spirit of Omniscience, to dive into the inmost recesses of his soul and discover what motive actuated him. How could they tell that he was influenced by base, improper, and treasonable motives? In attempting to decide it they were arrogating to themselves the power of Omniscience.

He would close with a remark as to the consequence of this proceeding, if it was carried out. The people of this country, in framing this glorious Constitution, had exempted them from being brought in question elsewhere than on this floor for any thing they might say here. Their object was to secure the most unbounded liberty of speech and action; but they had imposed on them a limit. They had said Congress should pass rules, and for a breach of those rules they might expel a member by the consent of two-thirds. But this was for violating the rules, and not for the mode of action which a man might conscientiously take here.

What was the action? Was it to get at the gentleman from Massachusetts for violating the rules of order? He simply rose in his place and presented a petition. Was it a disorderly proceeding, within the meaning of the Constitution? No. What, then, were they attempting? It was to punish the gentleman under the declaration he had made, for the manner in which he conceived himself bound, and in duty bound, to represent a portion of the people of Massachusetts—erroneously as he (Mr. U.) thought. But could they punish him for that motive? And suppose that they did it; they had already excited a considerable spirit of hostility by the 21st rule, judging from the petitions sent here. Now, in addition to that, if they inflicted punishment upon this man, who would go home and tell his constituents that he had considered the liberty of petition co-extensive with that of speech, and he had thrown in every thing that had been forwarded to him, for which he had received this treatment at their hands, what would they say? "If he, their representative, was compelled to associate with such men, they would cut loose the bonds of the Union." He told them to beware how they put it into the power of the gentleman from Massachusetts to go home and tell his constituents that he was a martyr to the right of petition. He said to his southern friends, beware how you do it! It seemed to him that no good could come out of it, and from the bottom of his soul he believed great harm would result. He, therefore, appealed to them to abstain from it.

REMARKS OF MR. BOTTS, OF VIRGINIA, ON THE SAME SUBJECT.

Mr. Botts said he had listened with very great pleasure to the warm and patriotic remarks of the gentleman from Kentucky, (Mr. Underwood,) and should have been perfectly content to have submitted the question to the House at this time; but that he differed so widely from the views of the majority of this House, as indicated by the votes taken, and so widely from a large majority of his colleagues upon this floor, and the southern delegation in general, that he did not feel himself at liberty to have the question taken without submitting his views on this important subject; and, in doing this, he did not mean to become pledged to defend the general course of the gentleman from Massachusetts. The gentleman had said and done many things on this floor which did not meet his approbation; and in saying this he meant no disrespect to the gentleman from Massachusetts. He must lose all respect for himself before he could bring himself to wound the feelings of that venerable gentleman; and he meant no imputation on any other gentleman. He had given some evidence of these things. When the gentleman had asked, on Saturday last, to defend himself from the charge of monomania, he had voted to grant permission. When he thought the gentleman had trespassed on and abused the courtesy of the House, he withdrew that leave; and yet he was prepared to make many apologies for his course. From what he had seen of that gentleman on this floor, he was inclined to believe that he expressed very many sentiments, in the irritability of the weight of years that hung on him, which his own calm reflection would condemn. There was enough on this floor passing under his immediate observation to provoke the gentleman, and, if he might use the expression, to "bedevil" him.

What was the question before the House? And what was the offense committed by the gentleman from Massachusetts? The gentleman had presented to this House a petition, not asking that Congress should dissolve this Union by an act of legislation, but that Congress should devise measures by which the dissolution may be effected. The gentleman from Massachusetts, standing here as one of the patriots of the land, after having been in the service of the country for half a century, with one foot standing—he would say, if the gentleman would pardon him—on the verge of the grave, asked that the petition might be referred to a committee, of which he would of course, in common courtesy, be placed at the head, that he might have an opportunity of doing—what? Of appealing to his fellow-citizens, and remonstrating with them against the horrors of a dissolution of the Union. He had told them that this was a feeling not confined to the forty-six individuals who had signed that petition; that it was a growing and increasing evil; and that the sentiment is widely spread throughout the Commonwealth of which he is a representative. And he asked them to permit him, as a member of this House, to present a remonstrance, and appeal to these petitioners against the folly of their course. [Mr. Adams bowed his head to the table, in assent to Mr.B.'s suggestion as to his motives.] That was his (Mr. B.'s) understanding of the subject. And on that question the proposition was submitted; first, that the gentleman should be censured; and then, that he should deem it a mark of great grace and mercy on the part of the House that he was not expelled.

The question of the dissolution of the Union did not sound for the first time on his ear, or upon the ear of the House. If he mistook not, some three or four years ago, a member from South Carolina, and a gentleman now a member of this body, prepared a resolution—whether he submitted it or not, or asked leave to present it, was not within his recollection—but he knew that there was a letter published, which he believed the gentleman had afterwards avowed himself to be the author of, in which he said that he had had in his drawer for some time a resolution asking Congress for the appintment of a committe, consisting of one member from each State in the Union, to devise measures for the dissolution of the Union

Mr. William Butler here requested the gentleman from Virginia to state what member from South Carolina he referred to.

Mr. Botts said he had referred to Mr. Rhett.

Mr. Rhett said, expecting this, [a laugh] he had brought to the House the document containing the fact. He held in his hand a pamphlet from which he requested leave to read a single page. It was a pamphlet containing an address to his constituents, containing the resolutions alluded to, with a narration of the circumstances under which they were prepared. It recites that they were written at his seat, but not offered to the House, during a speech delivered by the gentleman from Vermont, (Mr Slade,) who was discussing the subject of slavery in Virginia. It was on that memorable occasion when the southern members left their seats, and went down stairs to deliberate together on this wanton aggression of their common interests. He then read the following extracts:

Before entering upon the merits of the resolutions, however, permit me to remark, (what I suppose might be apparent to all,) that I had no expectation of passing them, or of even taking a vote upon them. They were intended as amendments to a motion to refer, with instructions to report a bill abolishing slavery in the District of Columbia. I expected them to share the fate which inevitably awaited the original motion, as soon as the floor could have been obtained, viz. to be laid upon the table. My design in presenting them was, to place before Congress and the people, what, in my opinion, was the true issue upon this great and vital question; and to point out the course of policy by which it should be met by the southern States. The resolutions are as follows:

——"and the Constitution of the United States having proved inadequate to protect the southern States in the peaceable enjoyment of their rights and property, it is expedient that the said Constitution should be amended, or the union of the States dissolved.

Resolved, That a committee of two members from each State in the Union be appointed, to report upon the expediency and practicability of amending the Constitution, or the best means of peaceably dissolving the Union." * * * * * *

If, then, fellow-citizens, the South is no longer in the peaceable enjoyment of her rights and peculiar institutions, under the Constitution of the United States, the question arises upon the second proposition in the resolution: Is it expedient that the Constitution should be amended, or the Union be dissolved?

Those, of course, who design using the Union and the Constitution for the purpose of destroying the institution of slavery in the South, will recognize no such expediency. With them the bonds of the Union constitute the cords by which they propose to bind the victim to the altar. With such designs, next to the atrocity of holding slaves, will be the least resistance to the means by which they expect to accomplish their purpose. Traitors themselves to the Constitution, and every principle of faith or honor which brought us together, they may imagine that, by clamorously accusing others of a want of fidelity to their constitutional engagements, they may conceal their own base perfidy towards theirs; and when they suppose that we can be frightened into an abandonment of our rights by the cry of "disunion," they only prove how soon we despise those whom we have wronged. With those, however, who have any regard for their own rights, or the Union, the expediency of one of these alternatives will be easily understood. The evil must be arrested. It is vain, utterly vain, to suppose that the South will submit to the present state of things. Peace we must have, in or out of the Union. Our first duty is, to endeavor to obtain it consistently with our alliance with our sister States in the confederacy. It has been through the Constitution, under the cover of the Union, that our security has been threatened and our peace disturbed. To amend the Constitution is the most obvious remedy. Make that clear in the Constitution which they (not the abolitionists only, but the northern people generally) affect to consider doubtful; take away the power to abolish slavery in the District of Columbia and in the Territories south of the line established by the Missouri compromise; shut the subject of slavery forever out of the Halls of Congress, where it has been most faithlessly introduced; and let our sister States agree to do, what the laws of nations require of every friendly people, restrain their citizens from combining and plotting the overthrow of our institutions: if such amendments are proposed and adopted by the constitutional majority, the South will have repose, and the Union be perpetuated. But, if they are rejected, it will conclusively prove to the South that the Union ought to be dissolved. We can hold no terms of alliance with deliberate, open enemies; who seize (or permit their people to seize) upon the opportunity afforded by a friendly connection with them for other purposes, to accomplish the overthrow of our institutions; and when required to disavow the hostility and cease the aggression, decline to do either. But I have no doubt such amendments to the Constitution, if proposed in time, before the spirit of abolition has infected the public mind, will be adopted. They take nothing from the North, while they are necessary to the South.

Mr. Botts continued. He was very willing to hear from the gentleman the arguments for the motion he had proposed to make. It was enough for him to know that a member of the House had prepared, and was ready to offer a resolution to effect a dissolution of the Union. He did not understand him whether he asked leave to offer it.

[Mr. Rhett. I did not.]

Mr. B. Yet the gentleman himself who had prepared a resolution, and was ready, and wanting only the opportunity to present it to the House, that the House should proceed to dissolve the Union, that gentleman voted against laying on the table the proposition to censure or expel the gentleman from Massachusetts. It was not only the doctrine of the gentleman from South Carolina, but of his whole State, or a majority of that State. They held that they had a right to secede from the Union. If one State had a right to secede, thirteen had. The separation of one dissolved the Union. The barrel falls to pieces the moment one stave is taken from the hoop. Gentlemen would excuse him for saying, with his knowledge of what had transpired in this House, that this had appeared to him a great farce from the beginning—a perfect storm in a teapot. Talk about censuring the gentleman from Massachusetts! Look at the other end of this avenue? There they found a man standing at the head of the right arm of the defense of this nation—he meant the Secretary of the Navy—who, the last time he had had a conversation with him on the subject, was an open, avowed, undisguised advocate of the immediate dissolution of the Union.

Mr. Wise. I deny it.

Mr. Botts. What authority have you? Do you keep a record of the conversations of the Secretary of the Navy?

[Cries of "Order," "order."]

Mr. Wise said he hoped his colleague would not fly into a flame. He did not mean to offend him; but to say this, that he did not believe any man as authority, from conversation, from reading, or any other source, for saying that the present Secretary of the Navy ever went for the unqualified dissolution of the Union. If he ever advanced this idea of dissolution, he (Mr. W.) undertook to say now in his place, and would risk it on his authority, that, if he ever avowed such a doctrine, it was on qualifications, conditions, and reasons, which the Secretary could defend.

Mr. Botts repeated that, when the Secretary of the Navy denied it, he would undertake to prove his statement. He challenged him to the proof. If there were to be any charges for high treason, he demanded that the Secretary of the Navy should be put on his trial. He was the man. Do not talk about expelling the venerable gentleman from this hall who was discharging his duty. He believed the gentleman would present any petition. He was but discharging what he regarded as a constitutional and conscientious obligation by presenting the petition here. For his part, if he were not afraid the gentleman would abuse this courtesy, he should be most happy to afford him the opportunity of presenting that paper to the American people, to set forth in striking lights the horrors which would result from a dissolution of the Union; and he had no doubt but it would operate as a corrective. He (Mr. B.) had been looking for this for some years past. He had been predicting that it would result in an application from the northern States of this kind. He believed that the fatal 21st rule had been the entering wedge to that excitement, which the gentleman from Massachusetts had said was increasing. When the northern States got the power of denying the right to the southern States of presenting any petition which they might consider a grievance, he ventured to say that they would have such petitions from the South.

He regarded that improper designs had been imputed to the gentleman from Massachusetts on this floor. His course had been dictated from the purest considerations of patriotism. He regarded the gentleman as having been treated with cruel severity by the representatives in this body; and he hoped the question would have been taken without an angry debate. If he had not received the floor from the gentleman from Tennessee, he would himself have moved to lay the whole subject on the table. He hoped the gentleman would follow up his remarks with this motion.

REMARKS BY J. Q. ADAMS.

In Congress, February 2d, sustaining certain Resolutions he had introduced, calling for Official Documents, to be read in his Defense.

Mr. Adams said the evidence was exceedingly important, and he must confess, when he saw the votes on the resolutions asking for that information, which would not be denied to the vilest villain in the land, that it bore on him in a heavy manner, as to what he was to expect from the votes of the same party hereafter. He thanked again the House for allowing him a portion of that information which he had requested, but he thought it necessary once more to put the members of the House in mind of the position which they occupied now, and which he occupied. He would read once more an extract from a report made by a gentleman from South Carolina, on a former occasion, of the proceedings of this House in regard to a violation of its rules, which was read the other day by the Clerk, but amidst so much confusion, he was afraid it was not heard by many of the members.

One of the grounds he should take for his own defense would be, that he had been, neither by himself nor by the petitioners whose petition he had presented, guilty of any offense against the laws of the land whatsoever; and that, so far as related to this, he was under no responsibility, having declared at the time he presented the petition, and repeating now, that their petition was the last thing in the world he would ever vote to grant. And he hoped that he should be able to show that, for attachment to this Union, he might put sixty or seventy years of public life, before almost all mankind, in proof. If there was one member of this House who had given more strong, more clear and unequivocal proofs of attachment to the Union of these States, than the man who now stood charged with crime before this House, he did not know who that man was. He hoped to be allowed to prove that to this House.

He said, then, so far as respected his own act, which was the presentation of the petition, here, before this House, and in the presence of his God, he did it under a sense of irremissible duty. At the last session of Congress he heard a great deal on the subject of what was to be allowed to the conscience of the President of the United States. He was one of those who fully allowed him the benefit of the dictates of his conscience every thing he did, and he now claimed, before this House and the country, the right to have a conscience as well as he.

He said, further, that this was no new thing to this House and the country. He had been now ten years successively a representative of a portion of the people of the Commonwealth of Massachusetts, and within the very first week of his holding a seat in this House he had presented fifteen petitions for the abolition of slavery in the District of Columbia; and at that time he gave notice to the House, the petitioners, and the whole country, and his constituents among them, that if they sent their petitions to him to be presented because they expected him to support them, they must understand from him that they were mistaken. This was not an irresponsible act of his, for in his district at that time there were, perhaps, more abolitionists than now. It was not then so odious a thing to be an abolitionist. The inhabitants of his district had presented petitions for that same year, which were referred to a committee, and a most respectable report made upon them. He had repeated that same sentiment, time after time, in this House, and he repeated it now. He said if a bill were to be brought into this House for the abolition of slavery in the District of Columbia to-morrow, he would vote against it. But from the first day that a petition was presented to him on this subject, he had uniformly said it was his duty to present them. He believed it the duty of the House to receive them and consider them. Not to grant them—that would be according to the sense of propriety of the House itself. It was not an irresponsible thing when he first took this position in this House.

At that time, so far was it considered that he was not in favor of these petitions, although he did present them, that a most respectable and worthy member from Virginia came to him and thanked him for what he had done, that he had taken up this subject in the House. He did not intimate the slightest dissatisfaction at his having presented these petitions. They were referred to the committee for the District of Columbia. The chairman was a most respectable member, now no more, from the State of Virginia. Within the course of two or three months from that time, he made a short report against the prayer of the petitions. So far was his (Mr. A.'s) conduct from being satisfactory to all his constituents, that efforts were made in his district to instruct him to present petitions of this sort. For years after that time, he never heard any thing of petitions for the abolition of slavery in the District of Columbia, or elsewhere. It was two or three years after, before any abolition petitions were presented to this House; and when they were presented, in the session of 1833-34, they were not sent to him; other members presented them. An honorable gentleman from New York, now in a distinguished office in that State, presented a number of these petitions, with great multitudes of signatures, and made a speech of two or three hours in favor of granting their prayer. Shortly after, a distinguished gentleman from Connecticut, now Governor of that State, presented a number of these petitions, and said he wished it to be understood that he concurred perfectly with the views of the petitioners. No man took it up, or attempted to charge him with subornation of perjury, or any other crime. But, from and after that time, efforts were commenced to suppress all these petitions. The question was then taken on the reception of them; and the yeas and nays on the journal of this House would show that those who not only now voted against the reception of these petitions, but appeared ready to vote a censure upon him for presenting them, did not then dare vote not to receive them. He had presented the petition under the obligations of his conscience; and if the majority of this House asserted that he was not entitled to this principle, he must go on and defend himself as he could. By the votes which had been taken, by which two resolutions he had offered had been adopted, calling for information essential to his defense, he took it for granted that the House was not prepared to pass to a decision on the charges made against him, but that they would allow him the time necessary at least for an answer to these calls before they insisted on proceeding further.

REMARKS OF JOHN QUINCY ADAMS, IN CONGRESS, FEBRUARY 3d.

After Mr. Adams had declared that he had presented the petition from what he considered the injunction of his God—Mr. Gilmer, of Va. proposed to withdraw his resolution, provided he (Mr. A.) would withdraw the petition. No, no; he could not do that. The gentleman knew it perfectly well, and he must have supposed that he (Mr. A.) spoke to the wind, and not to this House, when he made the declaration he had done. But that proposition came to the point and issue of this whole question,—that was to say, to the total suppression of the right of petition to the whole people of this Union. That was what the gentleman now brought forward; and he was not content with the variety of forms under which petitions were excluded, some of which forms were too ridiculous to be adopted by any sensible House of Representatives: such, for instance, as a member raising the question of reception, and then moving to lay the man's own proposition on the table. He did not know how many plans they had got for excluding petitions. But that was not enough. Until gentlemen could bring it to a point where it might bear on the members of this House, and intimidate them from the performance of their duty in presenting petitions, they could not be satisfied nor gratified. No. But if the gentlemen could get a solemn vote of this House censuring members for presenting petitions, then, they thought, this question would be settled; they thought the freemen of the North would not send petitions on any subject they thought proper to oppose. When gentlemen had got their chains on the members of the North—when the language was held to them, Ay, present your petitions, but you do it under the penalty of violating the privileges of the House—then, they thought, the matter would be ended. But he promised them that it would *not* be ended; he promised them that they would have the people coming here (to use the expression of a sublime and lofty poet of England) "besieging, not beseeching."

If he had withdrawn the petition, he would consider himself as having sacrificed the right of petition; as having sacrificed the right of habeas corpus; as having sacrificed the right of trial by jury; as having sacrificed the sacred confidence of the post office; as having sacrificed the freedom of the press; as having sacrificed the freedom of speech; as having sacrificed every element of liberty that was enjoyed by his fellow-citizens; because, if he had proved craven to his trust under the intimidation of the charges of the gentleman from Albemarle, and the gentleman from Kentucky, never more would the House have seen a petition presented from the people of the Union, expressing their grievances in a manner that might not be pleasing to the members of the "peculiar institution," until at length the people should teach them the lesson that, however their representatives might be intimidated from the discharge of their duty, they (the people) would be their own champions, and the defenders of their own rights. *There* was the deadly character of the attempt made to put him down—to charge him as a criminal for presenting a petition. Did the gentleman from Albemarle think that *that* was the way to appease dissatisfaction and discord? Let him look to the public presses of the North upon this very transaction—from New-York, or even from Philadelphia, northward—and see the opinions which they had already expressed as to the manner in which he had been persecuted. And if that gentleman, and the gentleman from Kentucky, thought that this censure upon him, (Mr. A.) produced as they were attempting to produce it, would appease discord and silence discussion, they would find very different sentiments prevailing.

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If it was true, as the mock petition from Georgia charged, that he was, from insanity or monomania, incompetent to act as chairman of the Committee on Foreign Affairs, let the House pronounce him to be that insane person. But when the gentleman said that he had no personal, sectional, or party feelings, he asked whether it was believed, and whether the House supposed this motion could have come from any other section of this Union? No! New Hampshire would not dare to bring forward a proposition of this kind against him, although her members might be in the coalition declared by Clement C. Clay and willing to vote for it. As God was his judge, he declared he had rather a man would come and stab him in his seat, than present such a proposition as the gentleman from Kentucky and the gentleman from Virginia had made, invoking the censure of this House upon the most conscientious of the acts he had ever performed here, and turning him over to the indignation of every American citizen. He had rather that the gentleman from Kentucky had come with his dirk, as was sometimes done to other members of the free States, and stab him to the heart, than to do what he had done. The country from which he came was glorious for the names of many judicial characters, and infamous for others. And among his greatest pain was that the name of Marshall should be coupled with the names of Jeffreys and Page, when he had wished it should be coupled with those of Hale and Holt. It was another cause of grief to him that these measures, tending and having for their object to do more injury to him than would a stab to the heart, came all from Virginia—from the gentleman from Kentucky, who he believed was from Virginia, at least by descent if not by nativity, and the gentleman from Albemarle, (Mr. Gilmer,) and the gentleman from Accomac, (Mr. Wise,) whom he had twice saved from the censure of this House.

[Mr. Wise, (in his seat.) Never.]

He had done his best to do it; and, if he had not done it, it had been done by others with his concurrence. Now that the member (Mr. Wise) had thought proper to interrupt him, he would inquire what had been his course in this case, under this charge of the gentleman from Kentucky, and under the charge of his (Mr. Wise's) colleague? He was the man who, on the motion to print the paper, had spoken five hours, at least, of invective on him for the purpose of carrying through this persecution or prosecution in this House; and who then told the House and the world that he had spoken on nothing but the subject of printing, and that he should ask to be excused from voting on the question. It grieved him from the very soul to see these propositions come from Virginia. If there was a State in this Union for which even now he felt an attachment greater than to any other except his native State, it was to Virginia. In his early years, it was from Virginia that he was introduced into the service of this nation—first by George Washington, whose warning voice had been repeated here to operate against him; and which voice had been to him, from the time it was delivered, down to this moment, next to the Holy Scriptures, on his heart and mind. That was the man who, when he (M. A.) was under twenty-seven years of age, at the very time when he was charged with the absurd and ridiculous charge which the gentleman from Accomac had been endeavoring to fix upon him, of being under English influence, had introduced him (Mr. A.) into the public service of this country as a minister abroad. And, among the charges against his administration, which were as gross and violent as those brought against any of his successors, was one of appointing to a foreign mission a boy minister.

[Mr. A. here went at some length into the history of his past life, his intercourse and friendship with, and the confidence he had enjoyed of Washington, Jefferson, Madison, and Monroe, during their successive Presidential terms, as manifested by the various important offices conferred upon him—alluding to historical facts in this connection. Which was listened to with much interest, and a report of which the limited time prevents us from giving. In the course of this, he said the gentleman from Accomac (Mr. Wise) had made a motion to bring up a transaction of his with Jefferson; the circumstances of which he related. In 1808, and during the time when the embargo was in force, he became acquainted with a correspondence held between the Governor General of Canada and certain persons in Boston, which he thought deserved his attention; and particularly because he thought its tendency was towards a dissolution of the Union. He then felt himself bound, as a member of the Senate of the United States, and of the executive department of the government, to give this information to the friends of the President, and he communicated to him the fact. He had been charged, time after time, with having turned witness against his own associates and friends, by accusing them with treasonable correspondence. There was no treason in it—there was nothing unlawful in it all. He had never accused any body with treason, or with any other crime whatever. The correspondence, such as it was, was carried on in time of peace, and he had felt it his duty to reveal the fact. The persons who were engaged in it he had never named. But, many years afterwards, Jefferson stated the fact of the information having been given him, as if it had happened during the war, and not, as it really was, during the peace, years before; the injustice of which he complained on the part of Jefferson, was not his intention, but his lapse of memory. The honorable gentleman who published his life, admitted and acknowledged that fact. The letter stated that it was during the war, which fact would have made it a treasonable correspondence. And it was on that mistake of Jefferson, that his friends had felt themselves aggrieved, and appealed to the public to defend themselves against the charges of treason. There was no treason in it whatever; it was a lawful correspondence. Of the twelve or thirteen gentlemen who had thought proper to put themselves before the public against him, on the suspicion that he had alluded to them, there was not one single individual to whom he had alluded. If the gentleman from Accomac thought he was going to raise another bluster between him and his friends on this old matter, he would find himself very much mistaken; he had had explanations with most of those gentlemen, and satisfied them that he had no intention whatever to accuse them. Mr. A. also said that, at the conclusion of the late war, when he was sent Minister Plenipotentiary to Great Britain by Mr. Madison, he had contributed more than any man living on this globe—and he intended no boasting—to obtain indemnity and satisfaction for property lost by southern slaveholders during the war. He said it with confidence, and he felt that no member from South Carolina, or any slaveholding State, could rise in his place and deny it. After giving an account of his diplomatic missions and of his appointment by President Monroe to the highest post under him, Mr. A. continued:]

He had spoken of the confidence, the friendship, and the esteem of these great children of Virginia, and his affection and gratitude to them and their memory. It would be impossible for him to extinguish the affection for that State which he had held from a boy. This was the experience he had had, during the course of a long life, with the most distinguished sons of Virginia; and what a heart could he possess, if it were possible for him not to feel, as he did, to its deepest and inmost fibres, a feeling of gratitude towards them, and affection for their memory, and the State whence they came! But when he saw the treatment he was receiving from the children of that same State, who now represented it—a part of them at least—what could be his feelings? What must they have been, to find himself charged here with such a violation of public duties, as a member of this House, as that the censure of this House was invoked on him? And with respect to one resolution, to find charges of such infamous crimes as subornation of perjury and high treason, attempted to be fastened on him and his good name to the end of time? There must be a great change in the feelings of Virginia. In all the intercourse he had had with these men, from Washington down to Monroe, never, in the course of his life, was there a question between them and him on the subject of slavery. He knew that they all abhorred slavery, and he could prove it, if it was denied now, from the testimony of Jefferson, of Madison, and of Washington themselves. There was not an abolitionist of the wildest character in the northern States, but might find in the writings of Jefferson, at the time of the Declaration of Independence, and during his whole life, down to its very last year, a justification for every thing they say on the subject of slavery; and a description of the horrors of slavery greater than he had the power to express.

How was it now? Why, for presenting a petition coming from the free States of this Union, under the supposition of gentlemen from Virginia that the right of petition itself was to be prostrated, he was here to be doomed to the indignation of all mankind, when he had declared, from the bottom of his soul, that he disapproved of the petition—that he could not vote for it—and called on the House, in the very first act of receiving it, to express their condemnation of it. He was to be held up here by Virginians as if he was the leader and head, not only of the abolition party, but of a dissolution party, a British party; not only influenced by British feelings and assistance, but by British money.

He must close this part of his defense, by saying that it was unexpected, most perfectly unexpected to him, when he knew what these great men of the Revolutionary times, who were Virginians, thought of slavery—of the institution to which now every thing was to be sacrificed—when he now saw members from that State endeavoring to destroy him and his character, for the sole cause of presenting a petition. He should have hoped better things of Virginians; and that the representation of that State upon this floor would have felt something of—

"That holy shame which ne'er forgets
What clear renown is used to wear,
Whose blush remains when virtue sets,
To show her sunshine has been there."

From Robert Walsh's Correspondence with the National Intelligencer. Dec. 30th, 1841.

TREATY FOR THE SUPPRESSION OF THE SLAVE TRADE.

Last month, I was struck by some letters from the Havana on slavery and the slave trade, addressed to the Secretary of the British and Foreign Anti-Slavery Society, which I saw in the London Morning Herald. They treat of the Cuba abolitionists, and of the immediate emancipation of all such slaves as have been introduced into the island, since the date of the existing treaties for the suppression of the slave trade between the crowns of Great Britain and Spain. According to the letters, the chief proprietors in Cuba were inclined to a compromise. At Madrid, the subject was taken up by two of the journals, with indignation, and a keen jealousy of the British aims. The Castellano said:

"The British government, under pretence of executing treaties which, from inexperience and total want of foresight, we had signed in a former epoch, demands nothing less than to put at liberty all the slaves brought into the Island of Cuba since the year 1820; or, what comes to the same thing, that all the white inhabitants of our best ultra-marine possession shall voluntarily expose themselves to the barbarous ferocity and vengeance of 400,000 Africans! The atrocious injustice of this demand (the object of which is very well known) is forcibly demonstrated; but the British government does not the less push forward its project. England is manœuvring to obtain for herself the key of the Gulf of Mexico! We are persuaded that she attempts nothing that she does not intend to follow up. It is for this that we behold that excess of philanthropy; for this that she takes so much pains, and expends such considerable sums to obtain from us (and similarly from the poor Portuguese) the abolition of slavery: for this, considering the conquest of Cuba difficult or impossible, she perhaps prepares miseries and scenes as tremendous as those which astonished the world in St. Domingo."

None of the Madrid politicians entertain the idea that Cuba will ever be ceded to Great Britain by the present, or any future government of Spain. It was a sufficient warning for both the cabinets, that the convention for the sale of Fernando Po and Annabon, could not, although signed, be adventured before the Cortes. Cuba, Porto Rico, and the Philippine Islands, sole relics of the once magnificent colonial empire of Spain, will be held to the last gasp of national independence. Such is, assuredly, now the temper of the nation; and I presume that, from strong considerations besides, the English statesmen do not seek Cuba. But no one can doubt that the abolition of slavery in the island has been systematically and semi-officially undertaken. Success in this would be an atonement or set-off for the old sins with which the whigs have unsparingly reproached the tory party, in regard to the British abolition of the slave trade and of bondage in the British West Indies. The Paris *Commerce* of the 28th instant says: "The Spanish press continues to be 'very uneasy about the proceedings of England and Cuba, under pretext of the suppression of the slave trade.' What will be the 'sensation when the convention which has just been signed in London shall be known at Madrid?'" The Ministerial organs in London give to that convention the epithet *holy*. I refer to the new treaty signed by the five great European powers, ostensibly for the more effectual suppression of the slave trade, which is likely to produce sensation at Washington, as well as Madrid. The London press speaks of the "fresh obligations which it imposes on the British government and people;" and several of the Paris editors represent it as levelled chiefly at the United States. The *Commerce* thinks that it must engender fresh discord between England and America; and that the British cabinet managed to associate with herself France and Russia, lest the United States should find in those powers useful auxiliaries in resisting the British claim of search. Austria and Prussia have been enlisted without any

real interest or advantage on either side, relatively to the trade, but for a more imposing array, and certain monarchical European ends. The French cabinet was not reproved for its convention of the 29th of August, 1840, (only recently published,) with Hayti for the suppression of the trade; but M. Guizot is now heavily blamed for signing the British treaty. The London Morning Chronicle of the 27th instant, after emptying phials of wrath on the Chamber of Peers for the conviction of Dupoty, complains thus:

"War against England—hatred to the English—rivalry with their navy—are the only thoughts that occupy the French prints, even after the morrow of that ominous verdict. And they are far more angry with M. Guizot for having consented to sign with England a new treaty against the slave trade, than in choler with the peers for having injured the liberty of the press in the archives of their court."

But they think that they may be angry with both transactions. They contend that the convention includes no real *reciprocity*, and amounts, *prima facie*, to the gratuitous concession of the right of search to Great Britain—a virtual monopoly. Austria and Prussia, they say, having scarcely any mercantile marine, could sign without apprehending inconvenience; so could Russia, who does not navigate where the search will be exercised; but French commerce is exposed to vexation and injury from it, and her maritime power and dignity are disparaged. She cannot or will not make it her business to cruize after the slavers of any nation; she has not that concern in the suppression of the slave traffic, and lessening the value and security of the distant commerce of other countries, which is so great and manifest for England. The Paris journals—especially the *Globe*, which is in the West India interest—assign, too, specious reasons for doubting the *philanthropy* of the British and Russian governments; and the consistency of their enterprises and conduct in the East, with the high *moral* police which they would exercise over Europe and America. This treaty is directly met by the paragraphs on the claim of search in President Tyler's excellent Message, which I have just read. I would, moreover, direct your attention to the language in which the London press applies the treaty to the United States; and, for that purpose, I enclose some specimens as a *foretaste*.

GREAT MEETING IN FANEUIL HALL, FOR THE ABOLITION OF SLAVERY IN THE DISTRICT OF COLUMBIA.

A large and overwhelming meeting of the citizens of Boston, and vicinity, was held in the old Cradle of Liberty, on Friday evening, January 28, 1842, favorable to the immediate abolition of slavery in the District of Columbia. The meeting was called to order by Francis Jackson; and, on motion of Edmund Quincy,

William Lloyd Garrision was unanimously called to the Chair.

On motion, Voted, That there be chosen six Vice Presidents, to be nominated by the Chair. The following persons were then chosen, viz:

Francis Jackson, Joseph Southwick, George Bradburn, of Massachusetts; Col. J. P. Miller, of Vermont; Nathaniel P. Rogers, of New Hampshire; James Cannings Fuller, of New-York.

The following persons were then appointed secretaries, viz:

William Bassett, of Lynn; Charles Lenox Remond, of Salem; Henry W. Williams, of Boston.

The Chairman said he would beg leave to present to the meeting, for their consideration, the following resolutions, which expressed the feelings of his own bosom, and the spirit of which he thought should animate the bosom of every friend of liberty:

Resolved, That inasmuch as the District of Columbia is neither a part, nor under the control of any one State, but belongs to the people of the United States, and is under the exclusive jurisdiction of Congress in all cases whatsoever, it follows that, for the existence of slavery in that District, Congress and the people of the United States are directly responsible; and at any moment they can constitutionally abolish it.

Resolved, That, in the awful name of the God of nations, and by every consideration of justice, humanity and religion, we call upon Congress immediately to break the fetters and to undo the heavy burdens which that body has made, and to let the oppressed go free, in the aforesaid District; and to give no countenance or protection to slavery in any part of the republic.

Resolved, That the refusal of Congress to receive the petitions of the people, in relation to this great national iniquity and curse, is an act of high-handed usurpation, flagrantly unconstitutional, and not to be endured by a free people; and if persisted in much longer, must necessarily lead to the most deplorable consequences.

Resolved, That the insolent rejection, by Congress, of the resolutions of the legislatures of Vermont and Massachusetts, in relation to slavery in the District of Columbia, is a bold denial of the sovereignty of those States, a most alarming precedent in the legislation of the country, and a plain demonstration of the fact, that northern liberty is but the foot-ball of the slaveholding power.

Resolved, That the legislatures of Vermont and Massachusetts cannot tamely submit to such indignities without great criminality, and the exhibition of a cowardly and truckling spirit; and that, by their allegiance to the principles of the Constitution, by a due regard to their own character, and by the respect which they entertain for their own constituents, they are bound to enter a solemn protest against this despotic procedure, and to warn Congress to pause before again perpetrating it in the manner aforesaid.

Resolved, That the thanks of the friends of liberty, universally, and especially in Massachusetts, are due to John Quincy Adams, for his bold, faithful, and indefatigable advocacy of the right of petition, under circumstances of great difficulty and peril; and that the secretaries of this meeting be requested to forward a copy of this resolution to Mr. Adams, in the name of this meeting, as a slight token of its high appreciation of his conduct in such an emergency, and of its determination to sustain him in every constitutional effort that he may make in favor of the rights of man, irrespective of complexional differences.

Resolved, That when the Senators and Representatives of this Commonwealth, in Congress, find themselves deprived of the liberty of speech on its floor, and prohibited from defending the right of their constituents to petition that body in a constitutional manner, they ought at once to withdraw, and return to their several homes, leaving the people of Massachusetts to devise such ways and means for a redress of their grievances as they shall deem necessary.

Resolved, That the union of Liberty and Slavery, in one just and equal compact, is that which it is not in the power of God or men to achieve, because it is a moral impossibility, as much as the peaceful amalgamation of fire and gunpowder; and, therefore, the American Union is such only in form, but not in substance—a hollow mockery instead of a glorious reality.

Resolved, That if the South be madly bent upon perpetuating her atrocious slave system, and thereby destroying the liberty of speech and of the press, and striking down the rights of northern citizens, the time is rapidly approaching when the American Union will be dissolved in form, as it is now in fact.

Resolved, That until Massachusetts ceases to give her countenance and support to the southern slave system, by allowing the slave hunter to seize his prey on her soil, and by conceding that a man may be a thing, an article of merchandise, she is to be regarded as recreant to the cause of freedom and humanity, and her people as an organized body of conspirators against the rights of man.

Resolved, That Massachusetts must wash her hands of all participation in the enslavement of any portion of the human race, in this or any other country.

Resolved, That the people of this Commonwealth should flood both houses of the State legislature, at its next session, with petitions, calling on them to pass a declaratory law that no slave can breathe on the soil of Massachusetts, and that every bondman shall become free on arriving within her jurisdiction.

The adoption of the above resolutions was moved and advocated by Edmund Quincy, who was followed by Col. J. P. Miller, of Vermont—George Bradburn, of Nantucket—Frederick Douglas, a fugitive slave—James Cannings Fuller, of Western New York—Mr. Emmons—Wendell Phillips, of Boston—and Charles Lenox Remond, of Salem—whose eloquent and thrilling speeches were constantly interrupted by loud and enthusiastic bursts of applause.

The resolulions were adopted by an almost unanimous vote, and in the most impressive manner.

The Irish address, signed by Daniel O'Connell, Father Matthew, and sixty thousand other Irishmen, to the Irish residents in the United States, calling upon them unitedly to espouse the anti-slavery cause, and to identify themselves with the American abolitionists, was then read by the chairman, and was received by the immense assemblage with cheers and loud acclamations of applause. A large number of the Irish inhabitants of Boston and vicinity were present, who responded to the sentiments of the address, and to those which were uttered by the various speakers, in the most, enthusiastic manner.

Wendell Phillips offered the following resolutions, which he very eloquently advocated, and which were adopted by acclamation:

Resolved, That we rejoice that the voice of O'CONNELL, which now shakes the three kingdoms, has poured across the waters a thunder-peal for the cause of Liberty in our own land; and that Father MATTHEW, having lifted, with one hand, five millions of his own countrymen into moral life, has stretched forth the other—which may Heaven make equally potent—to smite off the fetters of the American slave.

Resolved, That we receive, with the deepest gratitude, the names of the sixty thousand Irishmen, who, in the trial-hour of their own struggle for liberty, have not forgotten the slave on this side the water; that we accept, with triumphant exultation, the Address they have forwarded to us, and pledge ourselves to circulate it through the length and breadth of our land, till the pulse of every man, and especially every man who claims Irish parentage, beats true to the claims of patriotism and humanity.

The following resolution was offered by George Bradburn, and adopted with great enthusiasm:

Resolved, That this meeting most cordially wishes Old Ireland success, in all her righteous efforts to redeem the Emerald Isle from every species of British oppression, and especially in the grand movement of DANIEL O'CONNELL, for the repeal of the fraudulent act of Union between his country and England.

On motion of Edmund Quincy,

Voted, That the proceedings of this meeting be printed, and signed by the officers of this meeting, and copies transmitted to Daniel O'Connell, and Theobald Matthew, and to our Senators and Representatives in Congress, with a request that they be laid before that body—also, that they be published in the papers of this city.

Charles Lenox Remond moved that the thanks of the assembly be presented to the Mayor and Aldermen, for the use of the Hall on this occasion. The motion was adopted, and the meeting was then dissolved—after which nine cheers were given for the cause of liberty and emancipation.

It is estimated that not less than FOUR THOUSAND persons were present on the occasion.

WILLIAM LLOYD GARRISON, Ch'm.

WM. BASSETT,
C. L. REMOND, } Secretaries.
H. W. WILLIAMS,

Boston, Jan. 29, 1842.

THE GREAT FANEUIL HALL MEETING.

We have room to make but few extracts from the speeches made on this highly interesting occasion.

Mr. Bradburn. I come before you, not so much because I am called, as because I cannot keep silence when Daniel O'Connell's name is mentioned on such an occasion as this.

Slavery strikes at the interest of every laboring man. I want the Irishmen to know this. I wish Father Mathew or Daniel O'Connell were here to give this fact fit utterance. It is undeniable. Southern men affirm it. One of them, McDuffie, once Governor of South Carolina, says, "Domestic slavery is the corner-stone of our republican edifice." Do you believe that, Irishmen? (Laughter.) Listen to Mr. Pickens. He says *the laboring people must be owned* by their employers; and that, to that it will come at the North. Not only politicians, but great doctors of divinity, assert this. Professor Dew implies the same thing. Slaveholders may assert it: but they are infamous liars, if they say a true man can be found who believes it. (Tremendous applause.) Let me tell you what Daniel O'Connell said, in a speech I heard him make last year—one of the most noble-hearted of men that God ever created; for He makes moral conduct, and not color, the test among men—"He had long desired to visit America, but he never would do so as long as its soil was polluted by the foot-prints of a single slave. The American republicans he regarded as the vilest of hypocrites and the greatest of liars."

Such is his abhorrence of slavery, that he will not shake hands with American *slaveholders*. With what scornful intonation does he pronounce the very word! He considers them, as they are, the basest among the base. Again does he send his voice "thundering against the westerly breeze," (pointing to the address,) and it rings through our meeting to-night. (Continued cheering.) He asks you to join the abolitionists, to destroy this accursed system. How are you to act? There are seven thousand slaves in the District of Columbia, under the power of Congress. I urge it upon every Irishman never to give his vote for a man who sustains slavery. Let him, when he goes to the polls, inquire, who is the outspoken friend of liberty, and vote only for such. (Cheers, and a shout, "we will.") I know you will. You will sweep away this disgrace from the capital of your adopted land.

Mr. Douglas, a man of color, came forward.

Mr. Garrison. It is recorded in holy writ, that a beast once spoke. A greater miracle is here to-night. A chattel becomes a man. (Applause.)

Mr. Douglas. I rejoice to be permitted, as well as to be able to speak upon this subject in Faneuil Hall. I will not detain you long, for I stand here a slave. (No! no! from the meeting.) A slave, at least, in the eye of the Constitution. (No! no! *with emphasis from the meeting.*) It is a slave, by the laws of the South, who now addresses you. (That's it! *from the meeting.*) My back is scarred by the lash—that I could show you. I would I could make visible the wounds of this system upon my soul. I merely rose to return you thanks for this cheering sight, representing as I do the two and a half millions remaining in that bondage from which I have escaped. I thank God that I have the opportunity to do it. Those bondmen, whose cause you are called to espouse, are entirely deprived of the privilege of speaking for themselves. They are goods and chattels, not men. They are denied the privileges of the Christian—they are denied the rights of the citizen. They are refused the claims of the man. They are not allowed the rights of the husband and the father. They may not name the name of Liberty. It is to save them from all this, that you are called. Do it!—and they who are ready to perish, shall bless you! Do it!—and all good men will cheer you onward! Do it!—and God will reward you for the deed; and your own consciences will testify that you have been true to the demands of the religion of Christ. (Applause.)

But what a mockery of his religion is preached at the South! I have been called upon to describe the style in which it is set forth. And I find our ministers there, learn to do it at the northern colleges! I used to know they went away somewhere, I did not know where, and came back ministers; and this is the way they would preach. They would take a text—say this:—"Do unto others as you would have others do unto you." And this is the way they would apply it. They would explain it to mean, "slaveholders, do unto *slaveholders* what you would have them do unto you;"—and then, looking impudently up to the slaves' gallery, (for they have a place set apart for us, though it is said they have no prejudice,) just as is done here in the northern churches: looking high up to the poor, colored drivers and the rest, and spreading his hands gracefully abroad, he says, (mimicking,) "And you, too, my friends, have souls of infinite value—souls that will live through endless happiness, or misery, in eternity. Oh, *labor diligently* to make your calling and election sure. Oh, receive into your souls these words of the holy apostle—"Servants, be obedient unto your masters." (Shouts of laughter and applause.) Oh, consider the wonderful goodness of God! Look at your hard, horny hands, your strong, muscular frames, and see how mercifully he has adapted you to the duties you are to fulfill! (continued laughter and applause)—while to your masters, who have slender frames and long, delicate fingers, he has given brilliant intellects, that they may do the *thinking*, while you do the *working*." (Shouts of applause.) It has been said here at the North, that the slaves have the gospel preached to them. But you will see what sort of gospel it is:—a gospel which, more than chains, or whips, or thumb-screws, gives perpetuity to this horrible system.

James Cannings Fuller, of New-York, was next introduced to the meeting by Mr. Garrison, who, in doing it, said—"We are engaged in a war—a war against slavery—a war for the liberties of our countrymen; but the weapons of our warfare are not carnal, and therefore even a Quaker can join us in it." (Applause.)

Mr. Fuller: My heart is too full of emotion to permit me to speak, when I look at the centre of this Hall. I am an old countryman myself; and the hope of meeting you here to-night has brought me several hundred miles. (cheers.) My brother Garrison has the first right to stand before you to-night, but I will give place to no man after him. Thirty-five years have I been an abolitionist, at home and abroad; and (throwing off his coat, amid rapturous cheers,) I mean to stand up for the cause to the last. Irishmen! I stood in our Irish house of Peers, when Castlereagh took the bribe for the betrayal of Ireland (groans and cries "yes, and went home and cut his throat!")—and I know what feelings and sufferings bring an Irishman to America. What did you come from the other side for? OPPRESSION drove you here, and you came for universal liberty! (tremendous cheering.) I must be a radical reformer here, as I was in the old country. My Irish friends know what that means (shouts and cheers, and cries, "yes! yes!") Hard-handed laborers! see to it that not one of you bows down to this deadly influence of slavery. I speak as one of yourselves. When I was a boy, my indentures were given up to me on account of these principles, and so I consider myself as a journeyman yet. (great cheering.) Let me tell you, my friends, that more responsiblity in the matter rests with us than there does with the natives of this country; for we are republicans by choice; while they are so by birthright, education, and accident. (applause.) You will labor for the anti-slavery cause! (An Irish hand was stretched up to his from the dense crowd. Shaking it warmly amid deafening cheers, Mr. Fuller went on)—I knew you would! (great cheering.) Let not the influence of this meeting pass away! In the name of God, obey his commands, as set forth in the gospel of Christ, who came to earth to proclaim liberty!—in the beloved names of the country of your birth, and the country of your adoption, go on, till you have driven the curse of slavery from the American soil. (cheers.)

Mr. Garrison. It has been said by the South, that the slaves cannot take care of themselves, and so they disinterestedly volunteer to take care of them; and the way they do it is a caution. You have listened to one of their victims to-night. Is it your opinion that he can take care of himself? (United cry of *yes!* from the meeting.) Then he does not need their whips, and chains, and branding-irons, and slave-laws, to help him. (cheers.) They took care of him by stripping him of sacred and inalienable rights, lacerating his body, and debasing his mind! But he resolved that he would not any longer submit to such treatment—and who will blame him for that? (cheers.) Well, England, in true slaveholding style, says that Ireland cannot take care of herself, (laughter,) and therefore *she* will look after the interests of the Emerald Isle—and the way she does it is a caution. (cheers.) But Ireland has about made up her mind, that she will no longer be the vassal of England, to be subjected to famine, oppression, and misrule. Success to her in every righteous effort to secure her emancipation! (great cheering.) Shall I read the address of sixty thousand Irishmen to their friends in the United States? [Yes! yes!] It is short, because, they rightly deemed that not much need be said from Irishmen to Irishmen on such a subject as this. (cheers.) It is addressed to their countrymen and countrywomen, (the women forever!) [cheers.]

[The address was listened to with fixed attention, and the strongest sensations of interest and approbation.]

Communications.

LETTER FROM DR. HUDSON.

DELAWARE, OHIO, 1st mo. 10, 1842.

My last report to you left me at Oberlin, where I had the pleasure of a reunion with my fellow-laborer, C. C. Burleigh, with whom I have visited some of the most important settlements in the northern portions of Lorain, Cuyahoga, Lake, and Ashtabula counties. In Oberlin, brother B. delivered a course of seven lectures, to large and intelligent audiences. They were greatly admired, and calculated to do his hearers permanent good. The anti-slavery spirit of this place is terrible to the slaveholding States, "as an army with banners." The abolitionists here, do not have to *tell* that they are "as much opposed to slavery as any body"—their *works* declare it—they are known and read of all men, as being opposed to slavery—the only evidence of genuine opposition to slavery, or any other sin.

"*When I was a stranger, ye took me in.*" While we were here, seven "strangers" arrived from old Kentucky: five women, and two men. They seemed to have some notion of trying to "take care of themselves;" and therefore were, *with their own consent*, colonizing themselves to "Victoria's dominions." They were hotly and closely pursued by those who professed to have a very *tender* regard for them—very much afraid that they would suffer for the want of *care*. "Seven hundred dollars" were offered to reward any one who would kindly look after them and *take* care of them; as "three of them were genteel waiting maids," for whom Mrs. General Taylor, of Newport, Kentucky, felt an especial regard. They were very fortunate, however, in falling into the hands of "*friends*," who are "careful to entertain strangers" without charge. I had an interview with them. They were full of anxiety about Mrs. Gen. Taylor and her family—didn't know how "the poor creatures would take care of themselves;" as they did not know enough to cook their own food, &c.; but that they had done their duty, and could not afford to serve them any longer, *without pay*. The way in which they escaped from the snare of the fowler, brother Byrd, I see, has communicated to you. They got safely by their befooled pursuers to Cleveland, whence they found a direct passage to Malden. There they remained in safe quarters, while the Ohio blood-hounds, for many days, were trying to negotiate with some jack-tars in Cleveland, who were abolitionists, to keep a look out for "the poor creatures." "The genteel waiting maids" intended, when they were settled in the land of freedom, to send a letter of condolence, reproof, and instruction, to Mrs. Taylor. A warrant was issued for their apprehension, under the United States law; and Benedict, the people's agent, was on the alert to serve his masters, and get their "shene." He reaped his own folly for reward.

The Kentuckians find that they missed the mark greatly, when they got the Ohio legislature to make her black law. They got the legislators under such high pressure, by *hot whisky punch*, that the law came forth, such a complicated and confused instrument, as to be of no service to them. "This ball they can't stop." Almost daily I meet "strangers" winding their way along, following the North star.

In Elyria I delivered three lectures: seventh day evening, in the chapel, to a small audience; first day afternoon, to the Baptist congregation, by invitation of the elder, Joseph Elliott, who is sighing over a pro-slavery church; and in the evening of first day, to a large audience in the Presbyterian church. The effect of the lectures appeared to be beneficial. There is much prejudice here existing in the minds of men and women, against our cause, on account of the liberty party movement; they do not care about having politics discussed, and generally stay away from such meetings.

Second day evening I was invited to address a temperance meeting. Considerable interest had been excited by the Episcopal minister's coming out in open opposition to the cause; claiming that the societies for reform were unworthy of patronage, because they did not emanate from the Church or State, neither were responsible to the Church or State—the only heaven-ordained institutions. It was not the first time I had witnessed intemperance and slavery flying to the horns of the altar, for favor and rescue; nor the first time their sacerdotal covering was torn off, leaving them to seek peace and quiet, though they find it not.

Brother B. lectured at Cleveland to a large audience, which had gathered, though the rain poured down in torrents. The meeting was highly edified by his powerful appeal on the Christianity of anti-slavery principles.—The anti-slavery cause appears to be onward here; a few are industriously laboring for those in bonds. Edward Wade, Esq. a talented lawyer, had made great sacrifices for the cause; and appears undaunted, though his business has been greatly curtailed thereby.

The next day, Charles addressed a large audience in Ohio City, on the illegality of slavery in the United States; which was listened to nearly two and a half hours, with thrilling attention. Anti-slavery appeared to be very much revived here by his discourse; and the friends have since been pressing the subject, holding meetings, &c. From here, Charles went to Brooklyn, and held two meetings; while I went on to Painsville, and addressed a very respectable audience, with a very happy effect. The next day, Charles followed me to Painsville, and held another meeting, while I went to Geneva, and addressed a small audience. In Ohio City, and Painsville, a subscription was started for a bundle of the Standard. Much good appeared to have accrued from our lectures in Painsville, in stirring up their minds by way of remembrance for the poor slave. Charles followed me to Geneva, and addressed a small audience and met me in Ashtabula in the evening, and lectured to a respectable gathering in the Presbyterian church. The minister, and editor of the Gazette, quite friendly to our cause. There is much active anti-slavery feeling in Geneva. We next visited Conneaut, travelling in a violent storm; found our notice had not reached here. We found some warm-hearted friends here, who soon sounded their liberty horns, so that quite a large audience gathered to hear Charles, who addressed them in his eloquent style two hours, to the great satisfaction of all who listened to him. Two lawyers here appeared to be the pioneers of this and other good works. We went on our way, seventh day, to Erie. The anti-slavery here appeared cold and formal—an inferior, sectarian sort—not good enough to occupy any part of the first day services; that must be set aside for the pro-slavery church to offer up their prayers, put on long visages and "bow down their heads like a bulrush;" "not lawful to do good on that day"—*man was made for the holy day*, so they say, instead of the day for man. So we went out of the city about four miles, and spent the day with some sick friends, who were friends of man indeed—full of the true and genuine love of the liberty of the gospel, without pharisaism and hypocrisy. Here we addressed a full house in the evening. It is pleasant to get among the Lord's freemen, who are *free*—free to think, free to speak, and free to act. The next day, I had the pain of separating from brother Burleigh, to retrace my steps into Ohio, while his face was fully set eastward. I returned to Conneaut, and fulfilled an appointment. Had a large and interested audience, which listened to me two hours or more, and then to a debate which one of the audience raised, who felt very sore under my preaching. He had a brother, an extensive slaveholder, at the South. He asked "What the North had to do with slavery?"—"Why don't you go to the South?" I said the North constituted the slaveholding power, without the exercise of which, slavery would cease to exist in our land; and so long as we find this to be the case, here is our field of labor. If the gentleman thought differently, then, as he says he is opposed to slavery, why don't *he* go to the South and labor? He saw the sympathies of the audience flowed into the wrong channel for him. The meeting broke up full of anti-slavery interest. From this place, I visited Kingsville the next day, and held a meeting, which, though small, was interesting. Several copies of the Standard were subscribed for. There is much of the spirit of caste in Ashtabula. The cold and soul-withering spirit of colonization palsies every nobler feeling. My discourse here was on Christian and democratic principles, and their practical application in opposition to slavery. It produced some sensitiveness among those who wished to get into heaven in a little more "*quiet*" way. I returned to Geneva and attended a temperance meeting. Thanksgiving day, went by invitation to Austinburg, and held two meetings. Gave them a lecture for their thanksgiving discourse—"Considered all the oppressions that are done (in the *United States*) and behold the tears of such as were oppressed: and they had no comforter; and on the side of the oppressor there was power: but they had no comforter." I showed the oppressive power of the tyrant public sentiment; the power of the clergy, of ecclesiastical bodies, refusing to declare slavery to be a moral evil, and excluding the colored portion of their church from testifying against the white oppressor, bolting and barring their doors against the oppressed, and opening them full-wide for the oppressor. The power of the mission, tract, and Bible societies, excluding the slave from any benefit from their operations. (The cry of "Shame! shame!") Quite a sensation was produced in the minds of the audience. The minister, who is a professed abolitionist, unwilling to have the mission and Bible societies classed among the pro-slavery powers, undertook to daub them over with untempered mortar.—His people had a short time previous given $100 to the American Board; many who united in the contribution, will never do it again, so long as it receives the fruits of robbery, and of merchandise in the bodies and souls of men. One old revolutionary veteran, whose eyes (though dimmed with age) flashed when talking of this "execrable sum of villanies—the vilest system that ever saw the sun," and of the position of clerical and benevolent institutions, said it was high time to be honest; and no longer sustain any of them. He had once sacrificed much for his country, and felt Christian liberty and freedom too precious to be sacrificed without a powerful effort to save them, and secure them to all. He felt that the new Board of Missions, organized at Hartford, Conn. was worthy of the patronage of the anti-slavery portion of Christendom.

From this place, went to Jefferson, where the benumbing chill of slavery has spread itself over the people. A few gathered in the afternoon in the Baptist meeting-house. One gentleman had a letter with him from E. Whittlesey, treasurer of the American Colonization Society, acknowledging the receipt of $11 from Ashtabula County Colonisation Society, and exhorting them to greater zeal and self-sacrifice; telling them that hundreds had made application for a passage to Liberia, who would have to remain in chains, unless money was raised to colonize them (with their consent) immediately—telling them of the wonders the society were accomplishing. He did not tell them how effectually they were introducing the gospel among the neighboring tribes in Africa, by "shooting it into their hams," &c. This letter introduced the character, evil designs, and oppressions of this society, which employed our time in discussions during the afternoon. An agent of the colonization society, Rev. Mr. Hawley, from New-York State, has been laboring recently for that society in this region; and in order better to promote his designs, he has been making use of Gerrit Smith's name, as a patron, &c. of his cause. Rev. John Ingersoll, of Ashtabula, and ——— Bagley, Esq. of Jefferson, told me that Mr. Hawley proclaimed in his public discourses, and in private, that "Gerrit Smith had changed his sentiments, and was now encouraging them to go ahead, and contributing to the funds of their society." I was referred to Judge Warner, and others, for proof of the above assertions; as this man's declaration was calculated to encourage the colonizationists and dishearten abolitionists. It is due to the cause, that Mr. Smith let his sentiments be known *here*, through the Standard.

Held two meetings in Morgan, where I had the pleasure of meeting that friend of man, our warm-hearted brother, James Boyle, who assisted me in the exercises of the meetings. Obtained several subscribers for the Standard. Lecturing often by the way, I came to Willoughby. Here is a manual labor school in operation; 40 or 50 young men were in attendance upon the lectures.—O, that the spirit of Benjamin Rush might rest upon them! and there would be some hope of their being of use to the world. There is much reason to fear, however, that like the multitude in all professions, they will barter away every humane and righteous principle, for reputation and "filthy lucre." We had a meeting in the Presbyterian church, and a very respectable audience; most of the students being present, and listened to my lecture of two hours or more. In Ohio City my appointment was anticipated by others. Edward Wade, a lawyer in Cleveland, is giving a course of lectures here, with a very happy effect, on American slavery. Went to Dover, where a small gathering was secured, though the night was dark and very wet. We spent the evening in discussing measures—the signs of the times, and encouragements for going ahead—letting our watchword be, onward. I was requested to visit this place again. At Litchfield, I lectured twice to a full house. Much interest was excited. I found many minds to operate upon, and was strongly urged to come again. At Chatham, I had a small audience, as my notice had not been received. At Harrisville I found many warm-hearted friends of the slave, who are spending and being spent, to promote this humane and holy enterprise. The minister is quite friendly. Visited Waynesburg, a German settlement; held a meeting in the Methodist church, and endeavored to show the financial operations of slavery upon our country. An unprincipled man stood up to defend slavery, as a heaven-ordained and Bible-sanctioned institution. Thus infidels and ministers unite in defending slavery from the Bible. His argument would enslave himself; for none but the Hebrews were authorized to hold, as servants, the nations round about them. He would be a heathen, as a matter of course—a fit subject for a slave. In Troy township, I held a very pleasant meeting, and one which I think will benefit our cause in that neighborhood. In Sandusky township I lectured, on first day afternoon, to a very respectable audience. Brother Burleigh had labored here very successfully; and I had the benefit of his doings, in a much larger audience than had ever gathered before on such an occasion. It was cheering to our Pennsylvania "friends," Coates', who live in this neighborhood. They are actively engaged in sowing the anti-slavery seed in this region, and are worthy of the appellation of "*Friends.*" The next day, Isaac Coates kindly accompanied me to Iberia, where we were very joyfully received by some good friends of the slave. I held a meeting in the Seceder's meeting-house. Some violent pro-slavery men were present, and groaned under the lash. They came to my lodgings, and charged me with treasonable efforts. My lecture consisted in an exposition of Christian and democratic principles, and their practical application against slavery. The doctor said, "we were bound to support the Constitution and laws of our country." He was a member of the church. And "Is slavery right?" "O, no." "Well, if the Constitution and laws of our country support slavery, is it right for us to support them?" "We are in duty bound to sustain them." "Is it right to do wrong?" "O, no." "Well, if the Constitution and laws support slavery, and sustain that which you admit to be wrong, then we should refuse to support the Constitution and laws." "Will you set yourself up to be the judge, to decide against the Constitution, and supreme power of the land?" "Yes; this is my privilege, and my duty—'to prove all things' by the teachings of God's word, and 'hold fast (only) that which is good.'" "That is treason; it is revolutionary." "Did not our fathers decide thus, respecting the laws of Great Britain, and act according to the dictates of their own understanding of what was right or wrong? Did they do right?" The "Cannonsburg disciple" soon bethought himself that "he had a patient which needed his attention." Our meeting here produced some considerable agitation; a thing of which pro-slavery is greatly afraid. Some funds were subscribed to our cause. I next visited Mount Gilead. Our meeting here was thin, noisy, and cold; every way unpleasant. But we have a few warm-hearted friends in this neighborhood. Our meeting was held in the Presbyterian house. The Friends' meeting-house is closed against the cause; some of the Friends, however, do not always keep silence on the subject. At Woodbury, though muddy and rainy, our meetings were pleasant, and profitable, and pretty well attended. Here, also, the *Friends* are opposed to their house being desecrated by abolition. Here, too, there are a few Friends, who are not always careful about disturbing the *quiet* of those who are benumbed with the influences of slavery. In my lectures I endeavored to show that the spirit of Christ was always an active spirit of love and benevolence; always manifested itself in *works* of mercy. A rowdy, at the close of my discourse, was very much disturbed, in behalf of the church and clergy, saying, "I sent them all to hell." The devil is now very busy in defense of the church and clergy; his most powerful ally and safe retreat. At Delaware, I received a cordial welcome from a few warm-hearted friends of God and man, who live in the midst of a perverse generation. There are four churches here, all shut to the voice of bleeding humanity; and four prophets, who prophesy falsely, and daub with untempered mortar. Milo D. Pettibone, a noble-hearted friend, and his equally whole-souled wife, have come out from them, and are living witnesses for truth and humanity. Friend P. owned a part of a large hall, which he had dedicated to mercy and justice; and there we held two meetings. They were well attended, for this place, and a good impression made in favor of our cause. A proposal was made to have a meeting first day morning; inasmuch as the hall was not to be occupied for any other service. Mr. Brown, a Virginian, and a colonizationist, who advocated the Cincinnati mob, and opposes anti-slavery prayers—an elder of the church—raised an objection, "that it would not be agreeable to the churh which worshipped there, to have such a subject discussed in that house on the Sabbath day."—After a little whispering with others, it was decided not to be proper and lawful to do good on the Sabbath day. The Sabbath came, and the key was wanted by this fastidious sect; but the reply was, "they had shut out the cause of mercy and the slave, and must themselves stay out." Elder Brown, with chisels, &c. broke open the house, and took forcible possession of it; and that, too, on the Sabbath day! Soon after, the doors and windows were found missing, and the cool, fresh air allowed to flow in freely. This broke them up. The whole town became agitated. Abolition was all the talk; the windowless hall spake loudly for the slave. Sectarians, in abolition clothing, threw off their disguise, and showed the rottenness of their pretensions. Early next morning, several members of the sect called to propitiate the friends of the slave. Abolition was uncompromising, in Delaware, when he left; and if this sect get into the hall again, they will have learned a good anti-slavery lesson by heart. At Frederic, in Knox county, nothing has been able to break up their stagnant quiet. The pulpits are dumb, and the church had uttered their formal anathemas against anti-slavery. Found the subject introduced into a small lyceum, to be discussed—"Which is the greatest evil, slavery or intemperance?" A few friends here, lifted up their voices like a trumpet, against the crying sin of slavery. I was introduced, and allowed twenty-five minutes to expose the "vilest system that ever saw the sun." Slavery was decided to be the greatest evil. The minister, Brown, a Presbyterian, then proposed to discuss the following question:—"Would it be policy and duty for the slaveholders, *individually*, to emancipate their slaves immediately?" No one seemed to be ready to adopt the question. I sent him a challenge to discuss it. He excused himself; "he had not time to prepare;" but proposed to have me lecture one hour, and let him reply an hour; and I have half an hour for rejoinder, and he another half hour. Though this gave him the advantage of a last reply, I accepted the terms. The next day he procured the use of his church for the discussion. The church met, with the expectation that abolition would get a thrashing, as the minister told it, he wished to give his views on the subject, without being compelled to make an open attack upon abolitionists. Our discussion produced great excitement, and the audience was quite large. I took two broad and general positions: 1. Whatever was morally wrong, could never, under any circumstances, be morally right. 2. Whatever was morally wrong, should be repented of, and abandoned immediately. With these two generally-admitted premises before us, we would test the moral character of American slavery.

Mr. Brown, in his rejoinder, read the sentiments of the General Assembly of the Presbyterian Church in 1818, (neglecting, however, to say that since that time that body had refused to declare slavery a moral evil. This will be seen to be in character and keeping with this, their devoted servant, who before he got through, defended slavery from the Bible.) The gentleman said "he wished to be understood to be no abolitionist, neither was he a pro-slavery man—he believed slavery to be a moral and natural evil. He never knew an abolition lecturer yet who did not confound the question; they made no distinction between individual wrongs and social wrongs. He considered a wide difference existed between individual sins and social sins. Though all the people were socially guilty, they are not individually so. Slaveholders, who are such as members of the compact, are only socially guilty, and therefore under no obligation, as individuals, to emancipate their slaves immediately. Slavery not a sin, created by the United States government, but by Great Britain; (read Carey's letters to Gen. Charles F. Mercer,) yet slavery is not right. As slavery existed, and was incorporated into our institutions, at the time the Federal Constitution was adopted, it would have been *wrong* for them to have abolished slavery; yet the South have felt slavery to be a moral evil. He had no doubt about the good designs of the abolitionists; but believed them to be in a great error, in trying to force the South to emancipate their slaves, by creating a strong public sentiment against slavery. It is unjust to do so; and an exhibition of the same slaveholding spirit in the abolitionists, which they condemn in the slaveholders. We have a right to persuade them; but abolitionists are trying to force them against their will; "convince a man against his will—he's of the same opinion still."—He thought he perceived much sophistry in the maxim, that what is morally wrong, cannot be right under any circumstances. It is wrong for me to kill another man under some circumstances, and right under others. Suppose an *intelligent eagle* should catch up a *lamb*, and soar off up into the air with it, and some one should cry out, it is morally wrong to do so; and the eagle should stop immediately and let the lamb drop, and dash its brains out; would that be right? or for the eagle to bring the lamb back? *Slavery is morally wrong*; yet in some cases, *slavery is morally right*. There was a great difference between immediate repentance and immediately forsaking a wrong. A slaveholder may repent, but it might be morally wrong for him to abolish slavery immediately; he might do the slave a far greater injury than to retain him as his property. Suppose I seize a man and put him in chains and take him off into a remote part of the great mammoth cave of Kentucky? conviction seizes me that I have done wrong, and I immediately repent, and abandon the man, and leave him to get out as he can? would that be right?

The Bible does not teach the equality of all men.—Some are much larger than others in stature. Women are not equal with men; for these are told to be obedient to their husbands. Neither are they equal in a moral point of view. So far as certain inalienable rights and relative duties were concerned, to be sure men are equal.—He did not think Mr. Adams would insult Congress so much as to ask if it would be proper to present a memorial from slaves. *Even laws which contravene the laws of God, are binding on men, and should be obeyed!* Christ paid tribute, and obeyed the law, though it was wrong. St. Paul exhorted servants to obey their masters, though the law was wrong which required them to do so. It was too pernicious a principle to say "all laws are a nullity, which are contrary to the laws of God." There were slaveholders in the Ephesian church, and recognized as Christians. Abraham had three hundred trained servants, and Paul recognized slavery, in sending back Onesimus to Philemon.

A violation of our compact to sustain slavery would be a far greater evil than slavery itself; for ninety-nine to one, the slaves would cut their master's throats.

Is not this a fine specimen of a spiritual guide?—"When the blind lead the blind, both fall in the ditch." I thought it best not to notice what was mere quibbling; but strove to make the most of my time in laying distinct principles before the people. Some Virginians left whenever I spoke, and returned when Mr. Brown began his rejoinder. In general, I think even pro-slavery men saw the lameness of their priest.

So favorable an impression was made, that my name was enrolled among the speakers at a temperance meeting to be held in the evening; and I talked to them for an hour on the immediate and total abandonment of the sin of intemperance.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, FEB. 17, 1842.



MR. ADAMS'S LECTURE ON THE CHINESE WAR.

I have heard, and read several criticisms on this performance; some of which appeared to me savage, and none of them entirely just. Mr. Adams avowedly jumps at his conclusion, without having finished his demonstration, or even arrived at the immediate, and alledged cause of the war. The reason of this, was the limited time allotted to a single discourse before the society which he addresses. This partial view of the subject, coupled as it is with a general conclusion, may be liable to objections, to which a full statement of the author's opinions could not. Perhaps it would have been better, on all hands, if the publication had been postponed until the examination of the question which the lecturer proposed to himself, in the outset, was complete.

So far as he has proceeded, he does not appear to me to have brought forward any justification of the conduct of England. Yet that there is a justification, according to the law of nations, I have no reasonable doubt. He has dwelt in a manner highly interesting upon some predisposing causes, which do not amount to a justification, but which doubtless prepared the assailants to seize more eagerly upon a justifiable cause, when it did occur.

The undue importance, which Mr. Adams attributes to those previous and comparatively slight causes of irritation, has been the point of strongest animadversion on the part of his opponents. Edmund Quincy asks, very justly, whether "bad manners and foolish vanity" are a just cause of war. William Adam, late Oriental Professor of Harvard University, in a lecture at Northampton, spoke in almost the same words; though I am confident he had not seen Mr. Quincy's article. The Professor's long and intimate acquaintance with the affairs of the East,* renders his lectures on this subject instructive and valuable, whether we admit his conclusions or not. He said that the great source of error in Mr. Adams's view of the subject, was the confounding duties of imperfect, with those of perfect obligation.

The precept, *to love the neighbor as one's-self*, on which Mr. Adams insists, as a foundation of the law of nations, and of the *right* to commercial intercourse, would clearly prohibit an attack upon China, for mere refusal to hold such intercourse, or to admit ambassadors without their undergoing absurd and degrading submissions and ceremonies. If the measure of love to the neighbor be *to do to him as we would have him do to us*, it is utterly impossible for war to be justly waged for such, or perhaps for any cause. It cannot be that a nation, under any circumstances, would be *willing* to be visited with sword, fire, and famine. At any rate, such willingness would suppose such a deep and lively sense of justice, as would be incompatible with giving just cause of war, or withholding for a moment ample reparation if such cause unhappily occurred. It is remarkable, that while Mr. Adams sets up a standard of international right too high to justify any war, he adduces facts which would not justify war on any theory of morals, unless it be the brutal one of *Hobbes*, quoted in our last paper.

Until the winter of 1840, I had a strong impression that the war, on the part of Britain, was unjust and unprovoked. At that time, a gentleman, with whom I have been long and intimately acquainted, a person of more than common judgment and integrity, returned to this country from a China voyage. He stated facts, which reversed my opinion. The principal ones were as follows:

That the opium trade, though nominally prohibited by edicts of the emperor, had still been carried on with the perfect knowledge of himself and the governor of Canton; that the premium, or bribe, for its admission, which was just as well settled as any custom-house rate, went as regularly into the treasury at Pekin, as any other branch of revenue; that in fact the governor of Canton paid the emperor an enormous bonus for his place, founded precisely on the perquisites, which went to the governor himself, from the opium trade. In this state of things, whatever opium was introduced, must be considered in the same light, as if there had been no prohibition; but on the contrary, laws authorizing and regulating it. It was for the sudden and total destruction of 10,000,000 of dollars worth of opium admitted in the way I have described, that war was resorted to; and by the law of nations, it is on these facts justifiable. There were circumstances of aggravation. The British superintendent of trade and British merchants at Canton, whether concerned in the opium trade or not, were thrown in prison, under threats of death, if a certain quantity of opium was not forthcoming in twenty-four hours. Now this quantity was more than the English possessed; and the superintendent, to save the lives of all, was obliged to *purchase* 150,000 dollars worth of opium, and

* Mr. Adam was at one time Missionary in Hindostan, and after retiring from that field of service, was for many years a resident there in the employ of the East India Company.

surrender it for destruction, with what they had on hand. This last fact, I derive from English publications; not from the friend first referred to.

These facts place the war against China on the same ground as that with which the United States threatened France, five years ago: viz: the claim of indemnity for property unjustly seized and confiscated.

Professor Adam remarked, that only one blot rested on the Chinese, in all these transactions; and that was their not distinguishing between the innocent and the guilty.—Were the Chinese ever known to make such distinction?

Some twenty years ago, an American sailor was put to death by them, for having accidentally killed a Chinese, while handing some articles from an American boat.—Their blind maxim being a life for a life. A man in China, made a dictionary; and because he defined some words touching government and its functionaries, in a manner displeasing to them, he was sentenced to be cut in pieces, and his family and near relations with him: but out of special grace and favor, the punishment was in part commuted. His relations were banished for life; and only the libeller and his family, cut in pieces, and their property confiscated. From a blind and unreasoning adherence to a system, which they call *patriarchal*, they make every man responsible for all that any individual of his family or associates may do.

Not unlike this, in effect, is the American "patriarchal" system. If an offense be committed against the laws of the petty despot of a plantation—as, for example, the taking of a leg of bacon, or a bundle of sugar canes, or *grabbling* a bank of potatoes—and the offender cannot be readily discovered, the overseer proceeds to whip the slaves, without distinction. The larceny may have been committed by a low white, or a free negro, or by a slave of a neighboring plantation: no matter—the flogging goes on, increasing in severity, in proportion to the supposed obstinacy in concealing the culprit. Not unfrequently this process is continued until the sufferers resort for relief, to false accusations. In like manner, when there happens to be a rumor of an intended rising, the lash, and other instruments of torture are applied to the slaves without discrimination, until they make confession or accusation. I have read of several such cases; and have heard of others, which have not been published, in which slaves under torture, have made charges of conspiracy, and when brought to testify in court, they have denied them; acknowledging that they made them falsely to escape from extremity of torture. It is probable that they oftener persist in a false accusation than retract it; and from this cause, scores of innocent men have undoubtedly been sacrificed.

The reader will pardon this digression, to illustrate the beauties of *patriarchalism*. To return to the English and Chinese. The state of feeling among us at this time is unfavorable to an impartial judgment on the merits of the quarrel between those two mighty nations.—Several very exciting, and some very important questions have been long pending between ourselves and Great Britain. Many public men and presses have labored, and are laboring, industriously to inflame the minds of the people against her. Hence all her proceedings are viewed with a jaundiced eye; hence I daily hear her accused of selfishness, even in emancipating her slaves, and making the enormous sacrifice of 100,000,000 of dollars to effect that object! This is a queer world. Hamlet hit it right when he exclaimed,

> Let Hercules himself do what he may
> The cat will mew, and dog will have his day.

D. L. C.

LETTERS FROM NEW-YORK.—No. 17.

Weeks have passed since I wrote you; not from want of inclination, but because the wrangling at Washington leaves no room for gentle thoughts and poetic fancies. I know not whether you long as earnestly as I do to have Congress stop its discord, and the birds begin their harmony. I was always impatient for the spring-time, but never so much as now; compelled as I am to watch the vile game of venality and passion, which men dignify with the name of government. Patience yet a few months longer, and Congress will *disband*; I do not think it will ever *rise*, until slavery is abolished; unless, indeed a portion of them "rise," in the *southern* sense of the phrase, to cut up facts with bowie-knives, and exterminate truth with rifle-balls.

Patience yet a little longer! and I shall find delicate bells of the trailing arbutis, fragrant as an infant's breath, hidden deep, under their coverlid of autumn leaves, like modest worth in this pretending world. My spirit is weary for rural rambles. It is sad walking in the city. The streets shut out the sky, even as commerce comes between the soul and heaven. The busy throng, passing and repassing, fetter freedom, while they offer no sympathy. The loneliness of the soul is deeper, and far more restless, than in the solitude of the mighty forest. Wherever are woods and fields I find a home; each tinted leaf and shining pebble is to me a friend; and wherever I spy a wild flower, I am ready to leap up, clap my hands, and exclaim, "Cockatoo! he know me very well!" as did the poor New Zealander, when he recognized a bird of his native clime, in the menageries of London.

But amid these magnificent masses of spark lingmarble, hewn *in prison*, I am all alone. For eight weary months, I have met in the crowded streets but two faces I had ever seen before. Of some, I would I could say that I should never see them again; but they haunt me in my sleep, and come between me and the morning. Beseeching looks, begging the comfort and the hope I have no power to give. Hungry eyes, that look as if they had pleaded long for sympathy, and at last gone mute in still despair. Through what woful, what frightful masks, does the human soul look forth, leering, peeping, and defying, in this thoroughfare of nations. Yet in each and all lie the capacities of an archangel; as the majestic oak lies enfolded in the acorn that we tread carelessly under foot, and which decays, perchance, for want of soil to root in.

The other day, I went forth for exercise merely, without other hope of enjoyment than a farewell to the setting sun, on the now deserted Battery, and a fresh kiss from the breezes of the sea, ere they passed through the polluted city, bearing healing on their wings. I had not gone far, when I met a ragged little urchin, about four years old, with a heap of newspapers, "more big as he could carry," under his little arm, and another clenched in his small, red fist. The sweet voice of childhood was prematurely cracked into shrillness, by screaming street cries, at the top of his lungs; and he looked blue, cold, and disconsolate. May the angels guard him! How I wanted to warm him in my heart. I stood, looking after him, as he went shivering along. Imagination followed him to the miserable cellar, where he probably slept on dirty straw; I saw him flogged, after his day of cheerless toil, because he had failed to bring home pence enough for his parents' grog; I saw wicked ones come muttering and beckoning between his young soul and heaven; they tempted him to steal, to avoid the dreaded beating. I saw him, years after, bewildered and frightened, in the police-office, surrounded by hard faces. Their law-jargon conveyed no meaning to his ear, awakened no slumbering, moral sense, taught him no clear distinction between right and wrong; but from their cold, harsh tones, and heartless merriment, he drew the inference that they were enemies; and, as such, he hated them. At that moment, one tone like a mother's voice might have wholly changed his earthly destiny; one kind word of friendly counsel might have saved him—as if an angel standing in the genial sunlight, had thrown to him one end of a garland, and gently diminishing the distance between them, had drawn him safely out of the deep and tangled labyrinth, where all false echoes and winding paths conspired to make him lose his way.

But watchmen and constables were around him; and they have small fellowship with angels. The strong impulses that might have become overwhelming love for his race, are perverted to the bitterest hatred. He tries the universal resort of weakness against force; if they are too strong for *him*, he will be too cunning for *them*. *Their* cunning is roused to detect *his* cunning; and thus the gallows-game is played, with interludes of damnable merriment from police reports, whereat the heedless multitude laugh; while angels weep over the slow murder of a human soul.

When, oh when, will men learn that society makes and cherishes the very crimes it so fiercely punishes, and *in* punishing reproduces?

> "The key of knowledge first ye take away;
> And then, because ye've robbed him, ye enslave:
> Ye shut out from him the sweet light of day,
> And then, because he's in the dark, ye pave
> The road, that leads him to his wished-for grave,
> With stones of stumbling: then, if he but tread
> Darkling and slow, ye call him "fool" and "knave"—
> Doom him to toil, and yet deny him bread:
> Chains round his limbs ye throw, and curses on his head."

God grant the little shivering carrier-boy a brighter destiny than I have foreseen for him.

A little further on, I encountered two young boys fighting furiously for some coppers, that had been given them and fallen on the pavement. They had matted, black hair, large, lustrous eyes, and an olive complexion. They were evidently foreign children, from the sunny clime of Italy or Spain, and nature had made them subjects for an artist's dream. Near by, on the cold stone steps, sat a ragged, emaciated woman, who I conjectured, from the resemblance of her large, dark eyes, might be their mother; but she looked on their fight with languid indifference, as if seeing, she saw it not. I spoke to her, and she shook her head in a mournful way, that told me she did not understand my language. Poor, forlorn wanderer! would I could place thee and thy beautiful boys under shelter of sun-ripened vines, surrounded by the music of thy mother-land! Pence I will give thee, though political-economy reprove the deed. They can but appease the hunger of the body; they cannot soothe the hunger of thy heart; that I obey the kindly impulse may make the world none the better—perchance some iota the worse; yet I must needs follow it—I cannot otherwise.

I raised my eyes above the woman's weather-beaten head, and saw behind the window, of clear, plate glass, large vases of gold and silver, curiously wrought. They spoke significantly of the sad contrasts in this disordered world; and excited in my mind whole volumes, not of political, but of angelic economy. "Truly," said I, "if the Law of Love prevailed, vases of gold and silver might even more abound; but no homeless outcast would sit shivering beneath their glittering mockery. All would be richer, and no man the poorer. When will the world learn its best wisdom? When will the mighty discord come into heavenly harmony?" I looked at the huge stone structures of commercial wealth, and they gave an answer that chilled my heart. Weary of city walks, I would have turned homeward; but nature, ever true and harmonious, beckoned to me from the battery, and the glowing twilight gave me friendly welcome. It seemed as if the dancing Spring Hours had thrown their rosy mantles on old silvery winter in the lavishness of youthful love.

I opened my heart to the gladsome influence, and forgot that earth was not a mirror of the heavens. It was but for a moment; for there under the leafless trees, lay two ragged little boys, asleep in each other's arms. I remembered having read in the police-reports, the day before, that two little children, thus found, had been taken up as vagabonds. They told, with simple pathos, how both their mothers had been dead for months; how they had formed an intimate friendship, had begged together, ate together, hungered together, and together slept uncovered beneath the steel-cold stars.

The twilight seemed no longer warm; and brushing away a tear, I walked hastily homeward. As I turned into the street where God has provided me with a friendly shelter, something lay across my path. It was a woman, apparently dead; with garments all draggled in New-York gutters, blacker than waves of the infernal rivers. Those who gathered around, said she had fallen in intoxication, and was rendered senseless by the force of the blow. They carried her to the watch-house, and the doctor promised she should be well attended. But alas, for watch-house charities to a breaking heart! I could not bring myself to think otherwise than that hers *was* a breaking heart. Could she but give a full revelation of early emotions checked in their full and kindly flow, of affections repressed, of hopes blighted, and energies misemployed through ignorance, the heart would kindle and melt, as it does when genius stirs its deepest recesses.

It seemed as if the voice of human wo was destined to follow me through the whole of that unblest day. Late in the night I heard the sound of voices in the street, and raising the window, saw a poor, staggering woman in the hands of a watchman. My ear caught the words, "Thank you kindly, sir. I should *like* to go home." The sad and humble accents in which the simple phrase was uttered, the dreary image of the watch-house, which that poor wretch dreamed was her *home*, proved too much for my overloaded sympathies. I hid my face in the pillow, and wept; for "my heart was almost breaking with the misery of my kind."

I thought, then, that I would walk no more abroad, till the fields were green. But my mind and body grow alike impatient of being enclosed within four walls; both ask for the free breeze, and the wide, blue dome that overarches and embraces *all*. Again I rambled forth, under the February sun, as mild and genial as the breath of June. Heart, mind, and frame grew glad and strong, as we wandered on, past the old Stuyvesant church, which a few years agone was surrounded by fields and Dutch farm-houses, but now stands in the midst of peopled streets;—and past the trim, new houses, with their green verandas, in the airy suburbs. Following the railroad, which lay far beneath our feet, as we wound our way over the hills, we came to the burying-ground of the poor. Weeds and brambles grew along the sides, and the stubble of last year's grass waved over it, like dreary memories of the past; but the sun smiled on it, like God's love on the desolate soul. It was inexpressibly touching to see the frail memorials of affection, placed there by hearts crushed under the weight of poverty. In one place was a small rude cross of wood, with the initials J. S. cut with a penknife, and apparently filled with ink. In another a small hoop had been bent into the form of a heart, painted green, and nailed on a stick at the head of the grave. On one upright shingle was painted only "MUTTER;" the German word for MOTHER. On another was scrawled, as if with charcoal, "*So ruhe wohl du unser liebes kind.*" (Rest well, our beloved child.) One recorded life's brief history thus: "H. G. born in Bavaria; died in New-York." Another short epitaph, in French, told that the sleeper came from the banks of the Seine.

The predominance of foreign epitaphs affected me deeply. Who could now tell with what high hopes those departed ones had left the heart-homes of Germany, the sunny hills of Spain, the laughing skies of Italy, or the wild beauty of Switzerland? Would not the friends they had left in their childhood's home, weep scalding tears to find them in a pauper's grave, with their initials rudely carved on a fragile shingle? Some had not even these frail memorials. It seemed there was none to care whether they lived or died. A wide, deep trench was open; and there I could see piles of unpainted coffins heaped one upon the other, left uncovered with earth, till the yawning cavity was filled with its hundred tenants.

Returning homeward, we passed a Catholic burying-ground. It belonged to the upper classes, and was filled with marble monuments, covered with long inscriptions. But none of them touched my heart like that rude shingle, with the simple word "Mutter" inscribed thereon. The gate was open, and hundreds of Irish, in their best Sunday clothes, were stepping reverently among the graves, and kissing the very sods. Tenderness for the dead is one of the loveliest features of their nation and their church.

The evening was closing in, as we returned, thoughtful, but not gloomy. Bright lights shone through crimson, blue, and green, in the apothecaries' windows, and were reflected in prismatic beauty from the dirty pools in the street. It was like poetic thoughts in the minds of the poor and ignorant; like the memory of pure aspirations in the vicious; like a rainbow of promise, that God's spirit never leaves even the most degraded soul. I smiled, as my spirit gratefully accepted this love-token from the outward; and I thanked our heavenly Father for a world beyond this.—L. M. C.

THE DICKENS!

We were not aware, till the other day, that there lived anybody, in Great Britain or the United States, who did not know Charles Dickens, either by his own name, or the facetious signature of "Boz." For the information of those who are principled against fictitious literature, and who yet have curiosity to know who the Dickens is among us, creating such a tremendous stir, we will state that this extraordinary and very unassuming young man is only thirty years old, yet is the most popular author of the age, and deservedly so. His books are full of the rarest fun; but their chief merit is deep and generous sympathy with the poor, the oppressed, and the vicious. He makes his readers feel that there is a human heart to be reverenced under the most squalid garb; without reasoning about it, he leaves a strong conviction on the soul that society is guilty of grievous wrong toward its erring children. He has studied human nature with a loving and liberal heart, in hovels, alms-houses, and prisons; and from this circumstance has derived the not inappropriate title of "The Shakspeare of Police Reports." His writings have already been the means of introducing many kind improvements into asylums, schools for the poor, &c.

He is received here as "The Nation's Guest"—so deeply has he moved the popular heart. Boston met him with as cordial a welcome as she did Lafayette; but New-York goes beyond, not only in magnificence of preparation, but in the better characteristic of including his *wife* in the honors paid him.

A ball was given at the Park theatre, on Monday night, which it is said was the means of circulating seventy thousand dollars among the working classes.—On each pannel were medallion pictures, representing striking incidents in the works of "Boz," beautifully lighted up with candelabra and gas lights. A large painted curtain when drawn up, revealed *tableaux vivantes*, (living beings arranged like pictures,) representing the favorite characters in these popular works.

Some will frown at this extravagance; and not without cause; but since the world loves to pay such honors, we are glad to see them bestowed on an author whose influence is always so cheerful and so kindly.

We would advise those who do not think it *very* wrong to read truth embodied in fiction, to read Oliver Twist and Nicholas Nickleby.

THE BRITISH REVIEWS.

The numbers for January were out ten days ago; and are unusually interesting. Extracts from them appear from time to time, on our last page. Blackwood is always so spirited, so dotted all over with gems of originality and wit, that the veriest democrat cannot but find pleasure in reading it, however he may detest its high tory principles. The Foreign Quarterly is always a rich treat to the scholar; abounding with well-written articles, and accurate information concerning the progress of art, science, and literature, throughout the world.

Mrs. Jemima M. Mason, the enterprising publisher of these Reviews, has now added to her long list of republications, the Dublin University Magazine, which ranks among the very highest periodicals of British literature. This lady deserves the gratitude and patronage of the public, for the wonderful rapidity with which these Reviews are republished, the extreme correctness and neatness of their style, and the promptness with which they are delivered. See advertisement on last page.

THE WILLIAMSBURG RESOLUTIONS.

The Williamsburg Gazette speaking of the action of the Executive Committee of the American Society on this subject, calls the Anti-Slavery Standard "the accredited organ of what we should denominate the Quaker Anti-Slavery Society." We have no objection to the title, except that it cannot be applied with truth. A small proportion of the American Society are Quakers; and a very small portion indeed are non-resistants. So far as it is practicable to judge of the aggregate opinion of an association composed of all sorts of people, we should indeed suppose that an overwhelming majority considered war inhuman, irrational, unchristian, and by all means to be avoided. But the disapprobation of the Williamsburg Resolutions was not founded on the aggregate opinion of the American Society; still less of those members of it who constitute the Executive Committee. It was founded on the fact that their spirit seemed *at variance with the Constitution of the Society, and with its original declaration of sentiment.* Everybody knows that Calvinism was very strongly represented in the body of men that framed those documents.

Anti-Slavery Items.

THE INTERMARRIAGE LAW.—The bill to repeal this law has passed the Massachusetts Senate, by a vote of 24 to 9. Last year it passed that body only by the casting vote of the President. This change is to be attributed to the progress in public sentiment, occasioned by previous agitation of the subject, rather than to anything said by its advocates in the recent debate.

SLAVE TRADE.—We learn that her Majesty's government have dismissed Mr. Gaspary from the British consulate at Tunis, on account of his having engaged in the slave trade.—*Anti-Slavery Reporter.*

OHIO LEGISLATURE.—Mr. Byington introduced into the House a resolution declaring that John Quincy Adams, "*by bringing forward a formal proposition to dissolve the Union,*" had rendered himself infamous. It was lost by a tie.

RIGHT OF PETITION.—Meetings are being called in Rochester, and other parts of Western New-York, to sustain J. Q. Adams.

GOOD NEWS.—Gerrit Smith's Tennessee correspondent writes: "*The South is full of anti-slavery.* When the North is strong and decided, it will burst like a flame in the South."

Congressional.

IN SENATE.

A report was received from the Secretary of War of the number of militia in the United States. The whole number is 1,668,387 men, of which Virginia has 107,547; New-York, 173,599; Ohio 180,258; and Pennsylvania, 236,171.

Various petitions were presented, and then Mr. Calhoun presented the report and resolutions adopted by the legislature of South Carolina, relative to *the slave controversy between Virginia and New-York*, accompanied by an act, passed by that body, similiar to the law of Virginia upon the same subject. He said that Virginia had been obliged to resort to certain measures to protect herself against the position assumed by the Governor of the State of New-York, and in this she was backed by South Carolina. It was not his intention to say one word as to the course pursued by New-York or Virginia; for the arguments contained in the report, which had just been read, were sufficient; but he would avail himself of this opportunity to call the attention of the Senate to the fact that this question, if not speedily adjusted would inevitably involve the whole subject of abolition; this was one of the stages of its progress, and there could be no doubt that abolition must end in a dissolution and overthrow of the government, because its tendency was to make those who ought to be the best friends, the most deadly enemies. There was another aspect in which the subject might be viewed. Slavery was not simply slavery in itself, but it was a political institution, and with the South the most essential of all others. It was not necessary to inquire into the object of Divine Providence in bringing the two races together in a portion of this Union: it was sufficient that such a state of things existed, and it was only under the present relation of master and slave that they could live together. If this relation should be abandoned, the subjugation or expulsion of one race or the other must take place, and the most deadly war that ever took place would, as a consequence, undoubtedly ensue. It was not with the South a question of expediency and safety—they never could separate the two races; they were there: and that being a settled fact, the South must defend itself by all lawful means; peacefully he hoped; but, at all events, it must be defended.

Mr. Calhoun presented a copy of the proceedings of the legislature of South Carolina, declining to receive her distributive share of the proceeds of the sales of the public lands, accompanied with resolutions declaring the Distribution Act unjust and unconstitutional.

After the presentation of petitions, the reception of reports from committees, and the introduction of bills on leave, the Senate took up for consideration the resolution introduced by Mr. Clay a few days ago, instructing the committee on the public lands to inquire into the propriety of distributing to the assenting States the proportion of the proceeds of the public lands, which the States of Alabama and South Carolina had refused to receive, or that others might refuse to receive. This gave rise to a debate which occupied the Senate, till it adjourned at a late hour.

Numerous petitions on the Bankrupt Law; mostly against its repeal or postponement. A long and very acrimonious debate, in which many senators participated, arose between Tallmadge of New-York, and Benton of Missouri on the question whether the distress of the country originated in the mismanangement of whigs or democrats.

HOUSE OF REPRESENTATIVES, Feb. 7th.

After some resolutions inquiring into custom house receipts, recommending fortifications, &c. Mr. Adams's question of privilege again came up.

Mr. Adams said he perceived great impatience in the House to get rid of this subject. Mr. Marshall had declared six days an extravagant allowance of time, though a part of it had been consumed by the gentleman himself in his accusation and a considerable portion of it by another member. Warren Hastings had employed seven years in the trial of a charge not more heinous in its nature. He had repeatedly offered to let the proceedings be brought to a close without even that defense which the House had insisted on requiring of him, and which he had partly made. He wished now to say, that if any of his accusers on this occasion were now willing that the whole question should be laid upon the table, Mr. Adams was ready to assent to such a motion. He had a great deal of time still to require if he should be forced to go on with his defense. He had laid out the platform which he proposed that defense to occupy, and had informed the House of all that it would be necessary for him to prove. But he was willing to forego it all, and dismiss the subject forever from the House, and, if possible, from the country, if that could by possibility be done without a sacrifice of his own rights and those of his constituents, and of the just defense of his own character.

He was, moreover, on these conditions, ready to exchange forgiveness forever with Mr. Gilmer, Mr. Marshall, and Mr. Wise.

Mr. Botts, of Va. said he should prefer to have a direct vote taken on Mr. Marshall's proposition to censure; he presumed every member in the house had made up his mind on the subject; and the house and the country were exceedingly anxious to get rid of it. He would, however, against his own will, move that the whole subject be laid on the table forever.

Mr. Bernard, of N. Y. asked to have the motion withdrawn while he presented a few propositions on the subject; he having had no opportunity to express his views to the house in any other way; but Mr. Botts declined to withdraw his motion. The following are the propositions which Mr. Bernard desired to have read:

"I. That the petition in this case is nothing more than the hasty and ill-considered expression of opinion, on the part of the signers, that the Union, as at present composed, cannot be kept together; and that measures ought, therefore, to be taken immediately for a peaceable separation, instead of waiting for the day of violence and civil war.

II. That the petitioners had a perfect *constitutional right* to send such a petition to Congress; and any member of this House had a perfect *constitutional right* to offer that petition to the House, and to advocate the views and statements of the petitioners on this floor, if he should see fit to do so. The House, in the mean time, had a perfect *constitutional right* to receive and entertain the petition, or refuse to entertain it.

III. That in presenting this petition to the House, the mover has done no more than if, without any petition, he had offered to the House a resolution of his own to the effect of the instruction offered by him on presenting the petition, viz. That a select committee be appointed to draw up and report to the House, and through the House to state to the country, reasons why measures ought not to be taken for the dissolution of the Union; this he had a perfect right to do.

IV. That the attempt to convert this petition, and the expression of opinions contained in it, into a *high political offense*, and to make that offense triable before *any* tribunal, and especially to make it triable before this body, sets the Constitution of the country and every known principle of law and liberty at utter defiance, and is deeply offensive to the understanding of the House and the country. It is, moreover, an attempt to set up the Representative body above the Constituent body, and make the former the self-constituted censors of the political conduct and opinions of the latter, with power to punish for such conduct and opinions at discretion.

V. That the attempt to involve and identify a member of this House, presenting a petition, with the petitioners and their peculiar sentiments and views, notwithstanding his most explicit disavowals, and to hold him amenable to the retributive justice and power of the House on the pretended ground of contempt, is a high-handed and daring attempt—a gross breach of the privileges and independence of that member—a deep injury and offense to his constituents, and, through him and them, a deep injury and offense to every member of this body, and to the country in its several sections whose Representatives we are."

The question recurring to the motion to lay the whole subject on the table, Mr. Meriwether of Ga. wished to be excused from voting; because he wished to do nothing which could be construed, directly or indirectly, into an approval of Mr. Adams's course. Not granted.

Mr. Marshall, of Ky. asked to be excused. He was, and ever should be, prepared to vote for the strongest possible censure that could be obtained; but from what he had seen, he knew it was impossible to obtain such a vote; he was weary of this useless consumption of time, yet did not like to give a vote apparently inconsistent with his sentiments. The House refused to excuse him, and he voted in the negative. The yeas and nays were taken. Yeas 106; nays 93. So the question of censure was laid on the table.

For the gratification of those who are curious to know the *party* complexion of the vote, we copy the following from the N. Y. Tribune. *For* laying it on the table, 100 whigs; 6 democrats; five of whom were from N. York. *Against* laying it on the table, 16 whigs; 74 democrats, and 3 abstractionists.

The question on the *reception* of the Haverhill petition for a peaceable dissolution of the Union, was then raised by reconsideration.

Several members wished to be excused from voting, for fear their votes would be misunderstood. They wished to vote for reception, in order to sustain the right of petition; but they feared such a course might be supposed to imply hostility to the Union. Among these were Mr. Burnell and J. C. Clark, of N. Y. Mr. Hudson, of Mass. on the ground that this petition had been considered indirectly, and in part; had it not been considered at all, he should feel bound to vote for its reception; as it was, he felt embarrassed.

Mr. Marshall, of Ky. wished to be excused. The vote of the House not to censure Mr. Adams, would be considered by the whole country as admitting that the offering of such a petition was not censurable; that the people had a right to offer such, and therefore the House was bound to receive. He would never consent to record a vote, which inferred any such doctrine; at the same time he did not wish to set up his vote in opposition to the decision of the House.

None of the gentlemen were excused. Burnell and J. C. Clark voted *for* the reception; and so did Botts, of Va. and Arnold, of Tenn.; to their credit be it recorded. Yeas 40; nays 166. So the petition was *not* received.

The great question being thus despatched, the Speaker announced the order of the day to be—the presentation of petitions, *resuming with Massachusetts, at Mr. Adams;* where the call was suspended nearly a fortnight ago, when interrupted by Gilmer and Marshall with their proceedings of censure. The announcement was received with a loud laugh, at this evidence of the *progress* made in the order of business. Mr. Adams immediately gave notice that, since this matter had been agitated, he had received *two other* petitions of the same purport, from New-York and Pennsylvania, which he should *hereafter present.*

The remainder of the day was consumed in the presentation of petitions, numbers of which were from Mr. Adams, and for the most part on the subject of slavery, which were rejected.

FEBRUARY 8.

Mr. Fessenden, of Maine, gave notice that he should introduce at the earliest opportunity a resolution rescinding the twenty-first rule.

Mr. Cushing, of Massachusetts, moved to reconsider the vote of yesterday, by which the House refused to receive the petition for the dissolution of the Union, and attempted to debate the subject. The debate at this time being decided out of order by the Speaker, the question was laid over.

Then came up resolutions for examination of the present operation of Tariff laws; appropriation for the relief of American seamen in foreign countries; pensions, civil and diplomatic expenses of government, &c.

FEBRUARY 9.

After the reception of several petitions of a private nature, Mr. Gilmer, of Va. sent to the Speaker two papers from THE COMMITTEE ON FOREIGN RELATIONS.

The first was as follows:

TO THE HON. SPEAKER OF THE HOUSE OF REPRESENTATIVES:

The undersigned, members of the Committee on Foreign Affairs, respectfully ask the House to excuse them from further service on that committee. Recent occurrences induce them to doubt whether the removal of the present chairman by the committee, would meet the approbation of the House; and they are unwilling to serve with a chairman, who has avowed opinions, and persevered in a system of conduct, which, in the estimation of the undersigned, have shown him to be an unsafe depository of this public trust, or of that confidence which is necessary to the relations between a chairman and the members of such a committee.

THOMAS W. GILMER, (Va.)
R. M. T. HUNTER, (Va.)
R. BARNWELL RHETT, (S. C.)
February 8, 1842. GEORGE H. PROFFIT, (Ind.)

The other was from W. Cost Johnson, of Md. to Mr. Gilmer, stating that, from the course of Mr. Adams in the House, and the manner of his using the notes of the Committee, he should feel bound to vote for some other person as chairman—adding that it would have been agreeable to his feelings to have been relieved from serving on the committee some days since. He likewise requested to be excused from service.

The House agreed to excuse the gentlemen. Mr. Adams, with a *nonchalance*, which must have been anything but soothing, moved that the vacancies occasioned by the resignations be supplied.

The subjects which had been before the House the preceding day were then resumed.

FEBRUARY 10.

The Speaker announced the following, members of the Committee on Foreign Affairs, in the place of those who were excused from further service thereon:

Mr. E. D. White, of Louisiana; Mr. A. H. Shepherd, of North Carolina; Mr. Isaac E. Holmes, of South Carolina; Mr. R. Chapman, of Alabama; and Mr. M. A. Cooper, of Georgia.

So the committee, as now organized, consists of the following members:

Mr. John Q. Adams, of Massachusetts; Mr. C. Cushing, of Massachusetts; Mr. H. Everett, of Vermont; Mr. Francis Granger, of New-York; Mr. E. D. White, of Louisiana; Mr. A. H. Shepherd, of North Carolina; Mr. Isaac E. Holmes, of South Carolina; Mr. R. Chapman, of Alabama; and Mr. M. A. Cooper, of Georgia.

THE ONE DOLLAR PLAN.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this smal donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

Amount previously acknowledged,				$1010 00
1011	Mary B. Smith,	Leominster,	Mass.	1 00
1012	Rev. R. P. Stebbins,	"	"	1 00
1013	Jonathan Drake,	"	"	1 00
1014	Reuben Johnson,	"	"	1 00
1015	Wm. Perry, Esq.	"	"	1 00
1016	Jonas Colburn,	"	"	1 00
1017	Hannah Crosby,	"	"	1 00
1018	Sophia Spaulding,	"	"	1 00
1019	H. W. Tarbell,	"	"	1 00
1020	James Burditt,	"	"	1 00
1021	Emory Burrage,	"	"	1 00
1022	Peter Farwell,	"	"	1 00
1023	S. & N. Rolph,	"	"	1 00
1024	Moses D. Richardson,	"	"	1 00
1025	Leonard Burrage,	"	"	1 00
1026	Jane T. Bowman,	"	"	1 00
1027	Rev. D. Goddard, jr.	"	"	1 00
1028	Edward Wilder,	"	"	1 00
1029	George Gerry,	"	"	1 00
1030	Leonard Battis,	"	"	1 00
1031	John Crosby,	"	"	1 00
1032	Dr. C. C. Field,	"	"	1 00
1033	James H. Carter,	"	"	1 00
1034	Jonathan Haskell,	"	"	1 00
1035	Abel Bowen,	"	"	1 00
1036	Abel F. Adams,	Fitchburg.	"	1 00
1037	A female friend,	"	"	1 00
1038	An abolitionist,	"	"	1 00
1039	Jeremiah Kinsman,	"	"	1 00
1040	Samuel S. Croker,	"	"	1 00
1041	Samuel H. Evans,	"	"	1 00
1042	Dea. T. F. Downs,	"	"	1 00

TREASURER'S RECEIPTS

For the week ending 2nd month (Feb.) 14th.

For the Standard.—Jane Carr, Albany, $1; J. Russel, Middleton, Mass. $2; Joseph S. Wall, Worcester, Mass. $2; Benjamin F. Bissell, Unionville, Conn. $2; Daniel Foster, Templeton, Mass. $1; Roswell Snow, Hinckley, Medina county, Ohio, $6.98.—$14.98.

Donations. ——— Brumhall, Boston, $25; Augusta V. Read, $5; Robert Brown, N. Y. $2. The following persons, of Leominster, Mass. each paid 25 cents: John Snow, Bryant Divol, Alfred Davis, Michael Damon, B. Carter, Elizabeth Wilder, Sarah T. Wilder, Ellen M. Joslyn, Belinda Fullum, Joseph Colburn, Sarah H. Knight, Susan Rice, Susan Sawtell, Andrew Smith, Levi Smith; and the following paid each 50 cents: Albert Stratton, Volney Hills, Rachel B. Knight, Abigail Parker, Belinda Smith, W. W. Farnsworth, William Gates, Charlotte B. Goddard; David Mitchell, 20 cents; Upton Mass. Female A. S. Society, $10; collection in Upton, Mass. $5 35; Moses Sawin, Southboro, Mass. $5.—$60.30.

ISAAC T. HOPPER, *Treas'r.*

GENERAL INTELLIGENCE.

Foreign Items.

CHINESE NEWS.

Hingpo, another Celestial city has been taken by the British, after a brief fight. It is situated opposite the Isle of Chusan, north of Amoy, and is the greatest commercial place in China.

The fortifications at Whangtung, which were left when the other Bogue forts were blown up, have been recently destroyed by the English.

It is said that the Mandarins, to keep the Chinese soldiers from running, when the attack was made on Amoy, chained them to their guns. Then, when the English landed, the Mandarins took to their heels, and left the poor soldiers to the mercy of the enemy.

Accounts concerning the emperor's intentions are contradictory. On one hand, it is said that he has issued an edict, ordering the English to be treated with the greatest respect; that the Chinese were removing the obstructions in the mouth of the river, and their behaviour to foreigners was entirely changed from their former arbitrary and dictatorial manner.

On the other hand, it is said that Kishen is to be beheaded, instead of being retaken into favor, as reported. This is thought to indicate no abatement of hostility on the part of the emperor; for Keshan's crime is that he advocated buying off the invaders, by granting certain commercial privileges. The forts near Canton, and the river, are being repaired and garrisoned, and large quantities of guns and muskets have been lately purchased by the Chinese; and these are even imported into Macao, by British vessels. The families of the Mandarins were leaving Canton, and nearly all the English merchants had left; though the port was still as open to the British as to neutral merchants.

It is generally thought that the end of the Chinese war will be the overthrow of the present Mantchow dynasty, and that China will be thrown open to all the world.

Alas, that the spirit of the age will leave no corner where an oyster can hide peaceably in his shell, and turn over in the sand, as his respected progenitors have done before him!

TEXAS NEWS.

It seems as if Mexico really intended to invade Texas, *this* time, no mistake. It is said 10,000 men will be shipped for Galveston immediately. The Texans are holding public meetings, passing furious resolutions, raising troops and building forts with all speed.

A bill passed both houses of Congress, repudiating Texas liabilities of the 1st February.

An act to fund the Texan debt has passed the Senate. Also a bill to authorize the issuing of $150,000 exchange bills.

The Hon. A. K. Kaufman, late Speaker of the House, has been shot in a street fight at Austin, by Mr. Mayfield, member from Nacogdoches. It is supposed he will not survive.

Bands of Texans have always been in the habit of amusing themselves with marauding expeditions into Louisiana, Arkansas, &c.; but "seeing it was *they*," the Federal Government has taken no notice. If the *British* were so much as to *look* over the frontier line, it would be quite another question.

The Natchitoches Herald states, on the authority of the Agent, that some armed Texans have crossed Red River and killed two Indians, a man and woman—others made their escape, but their property was all destroyed. A short time previous, a company of sixty or seventy armed Texans scoured the country between the Onachita and Red rivers, and committed depredations upon the houses of the Chickasaws.

Correspondence of the Journal of Commerce.

CAMPEACHY, Jan. 17, 1842.

On the 12th instant, the Texan ship Austin, sent 30 armed men on board the American barque Louisa, lying at Sisal, on the point of sailing for Vera Cruz, with the representatives from Yucatan to Mexico, the Mexican Commissioners, and several other passengers; the whole of whom were taken away by force, and carried on board the Austin as prisoners, notwithstanding the protest of Captain Baker of the Louisa. They were kept on board the Austin until the 14th, when Commodore Moore ordered them to be liberated, and they sailed in the Louisa for Vera Cruz.

No one ever thought the Texans would venture to violate the American flag.

The Mexican schooner-of-war Libertad, recently built at New-York, and valued at $34,000, is believed to have been wrecked at the Berry Islands. She was fully insured in this city.

SANTA FE PRISONERS.

Official documents, said to be received at New-Orleans, state that the prisoners are employed as scavengers of the streets in Mexico. A letter from Kendall, of the New-Orleans Picayune, dated Chihuahua, says: "At present we are well treated, and have no reason to complain, although my case is a peculiarly hard one.—One thing, however, I have gained by the operation—*health*, and that of the best kind.

There are a number of English and Americans here, who have all treated us with great kindness. The Governor of the State of Chihuahua is also a gentlemanly and good-hearted man, and has done much to alleviate the condition of the prisoners."

General Items.

The Floods.—Most, if not all of the harbors on Lake Ontario and Erie, are as free from ice as in the summer season. Heavy and continued rains in Western New-York have carried off all the ice, and swollen the rivers prodigiously. The Genesee was as high as it had ever been within the memory of man. The Mohawk had risen higher than it had done since 1830; and half the bridge was carried off. The southern portion of Saratoga village was completely inundated, and a portion of the railroad was carried away. A large stone culvert on the road, some two miles from the village, was also swept off; it cost $3,000. On the Susquehannah, from Bainbridge to the Great Bend, it is said not a single bridge remains. The roads in that region are everywhere impassable. The stage from Steubenville to Pittsburg, was overwhelmed in attempting to pass Harmon's creek.—The horses were all drowned; but the driver and passengers (a gentleman and two ladies) were saved. Mr. Wm. V. Shaver, a respectable gentleman of Little Falls, returning with two of his sons from a visit to his daughter, attempted to ford a small stream emptying into the Mohawk. He got into a deep and rapid current, from which he could not escape. The neighbors rallied at his cries for relief, but could not reach him. During the night, however, the horses were taken out alive, with the dead body of one of his sons; and in the morning they found the body of Mr. Shaver, with that of his youngest son, clinging, in death, to his back! The boy was tied to his father's back with the whip-lash.

Unpardonable Carelessness.—A woman about 30 years of age, with a babe of 7 months in her arms, fell through a hole in Craigie's bridge, Boston, last week. Her screams were heard, and boats put off instantly. But it was evening, and they could not find her. The bodies were found floating in different places. The woman was quite dead, but the child gasped several times.

Appointments.—Washington Irving is appointed minister to Spain.

Waddy Thompson, of S. C. is appointed minister to Mexico. An omen of no good.

Suicide of a Slave.—A negro in New Orleans, who was advertised as a runaway slave, was taken up on the 26th ult. by one of the commissioners on the levee; while the constable was recording his name and offense, he drew a knife and cut his throat.

A Woman Rowdy.—A boarder in a respectable house at Mobile had a quarrel with her landlady, and cow-hided her, until her ear-rings were torn out, and her body cruelly lacerated.

Steamboat President.—Some casks and a boat, marked with the name of this ill-fated vessel, have at last been picked up at sea.

NOTICES.

BUCKS COUNTY ANTI-SLAVERY SOCIETY.

The Bucks County Anti-Slavery Society, will hold its Quarterly meeting at the Buckingham school-house, on 7th day, 26th inst. at one o'clock. Local societies are requested to be fully represented, and to extend information of the meeting.

There will be an evening session, during which several addresses will be delivered.

WILLIAM LLOYD, *Secretary.*

2d mo. 1842.

ANTI-SLAVERY CONVENTIONS FOR THE PEOPLE!

> "Speak! for the poor man's cause—for Labor's just reward—
> For violated laws of Nature and of God!
> Speak! let the Bondman hear, within his living grave!
> Speak! THUNDER in Oppression's ear deliverance to the slave!"

OLIVER JOHNSON, of New-York, and JACOB FERRIS, of Wayne county, agents of the American Anti-Slavery Society, will attend Anti-Slavery Conventions in Western New-York, as follows:

Ontario County.

☞County Convention at Canandaigua, February 15, commencing at 10 o'clock, A. M. and closing the same evening.

Monroe County.

Feb. 17, at Perrington.	Feb. 24, at Parma.
" 18, at Egypt.	" 25, at Brockport.
" 19, at Fairport.	" 26, at Bergen.
" 20, at Pittsford.	" 27, at Churchville.
" 21, at Pennfield,	" 28, at Scottsville.
" 22, at Webster.	March 1, at Henrietta.

☞Following these local Conventions, a County Convention will be held at Rochester, March 2.

Wayne County.

Mar. 7, at Macedon Centre.	Mar. 13, at East Palmyra.
" 8, at Walworth.	" 14, at Port Gibson.
" 9, at Ontario.	" 15, at Newark.
" 10, at Williamson.	" 16, at Rose Valley.
" 11, at Marion.	" 17, at Clyde.
" 12, at Palmyra.	" 18, Marengo.

☞County Convention at Lyons, March 21.

These Conventions will be open to all, whether abolitionists or not, for a full and free discussion of slavery, and of anti-slavery principles and measures.

Abolitionists and others are earnestly requested to make special efforts to extend a notice of the Conventions in their respective towns and neighborhoods, and to secure the attendance of as great a number of the people as possible. The present is a favorable time to agitate the great question of Liberty and Slavery. The case of the Creole, and the extraordinary proceedings of Congress, have arrested the attention of the nation. The South is filled with consternation at the bold advances of Freedom, and in her madness demands to be "let alone."

> "'Tis *Truth* and *Knowledge*, hovering evermore
> Before the Oppressor's vision, and in
> Upon his monstrous moral nakedness
> Casting unwelcome *light*, that makes his wo."

Let that light, then, be augmented a thousand fold, by the dissemination of Truth, and the increase of Knowledge; until the oppressor shall yield obedience to Him who hath said, "Break every yoke, let the oppressed go free."

So far as practicable, the local conventions will commence at 10 o'clock, A M. and continue through the afternoon and evening.

It is hoped that J. C. Hathaway, J. C. Fuller, Thomas M'Clintock, Griffith M. Cooper, W. C. Bloss, and others, will attend some of the Conventions, and render essential aid.

OLIVER JOHNSON,
JACOB FERRIS, } *Agents.*

CLARKSON ANTI-SLAVERY SOCIETY.

A meeting of this association will be held at Penn Grove meeting house, on Seventh day, the 26th of 2d month, 1842, at 11 o'clock, A. M.

CHARLES HAMBLETON, *Rec. Sec.*

☞NOTICE TO AGENTS AND OTHERS.☜

The Treasurer requests agents and others, who may wish to remit money, to send the notes of the Banks that are current in New-York, when it is possible; otherwise to procure those which are subject to the lowest rate of discount. We are frequently obliged to pay six, and sometimes even *ten* per cent. to obtain current money for our remittances. The subscription price of the Standard is very low, and ought not to be subject to drawback in the shape of discount. If this evil continues to increase upon us, we shall be obliged to resort to the method adopted by some journals, of giving credit only, for the *current value* of remittances—an extremity that we wish to avoid.

PHILADELPHIA ANTI-SLAVERY OFFICE,

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00 in advance will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also a handsome variety of Miscellaneous Books, and of useful and Fancy Stationery.

All letters relating to the business of the Office should be directed to J. MILLER MCKIM, No. 31, North 5th st.

Poetry.

From the Northampton Courier.

LINES ON THE DEATH OF FANNY SMITH.

Miss Smith went from Northampton, Mass. to teach school in Virginia. Returning, in the fresh and beautiful bloom of youth and health, full of eager hope to see her dear New England home, she was seized with fever, and died on the way. Her mind was intelligent and active, and her kind heart deeply interested in all the wrongs and sufferings of humanity.

She would meet me, she said, in the haunts of our childhood,
To wander again by the stream in the wildwood,
Rejoice in the light of a father's glad smile,
And to revel in home's loved endearments awhile:
How my heart swelled with joy, as with thought on the wing,
I sought that retreat in the glad hours of spring,
While bright fancy was busily weaving her spell,
From the bud and the blossom of greensward and dell,
I should visit with Fanny, that hallowed spot,
Which deserted so long, was still sacred in thought,
Where together in silence, we often had wept
O'er the sod where our mother so peacefully slept.
Could I think, as this sad hope came over my breast,
That this sister so *soon* would be sharing her rest?
That an eye of such tenderness, a cheek of such bloom,
Could be faded so early and laid in the tomb?

She is gone! she is gone! The sweet spirit has fled;
That radiant form seeks a home with the dead.
That voice that so cheered us is suddenly hushed,
The rose that disported in beauty is crushed;
And the light of that spirit that brightened our hearth,
Seeks no more in its gladness a home upon earth.

The agonized thoughts of *that morning* are past;
But they come o'er my dreams like a withering blast;
For that beauteous form we had hoped to enfold,
A pale statue was brought us, mute,—passionless,—cold.
Should the heart-broken mourner be ever denied
To weep that the loved one is snatched from his side,
That the household of joy has been shrouded in gloom,
Its warm hopes and prospects, all crushed in the tomb?
O chide not that anguish, but let the tear flow,
It will lighten the agonized heart of its wo;
Seek by *nobler* visions the spirit to calm,
And bring as an antidote, Gilead's balm.

Be still, my sad heart, let thy wild throbbings cease;
I hear a sweet voice gently whispering—"peace."
It seems in the accents of kindness to say,
"Weep not, 'tis your Father hath called her away;
She came but to brighten your pathway awhile,
To win by her meekness, and cheer by her smile,
And the warm tide of sympathy moving her breast
To plead in behalf of the wronged and oppressed.
Murmur not at *your* loss—'tis *her* infinite gain;
She has fled from a region of sorrow and pain;
Has exchanged this frail mantle of weakness and clay,
For the garb of an angel, a seraph's array.
She was hasting in gladness to *her* home and *thine*,
But I beckoned her hence, she was welcomed in mine.
Seek not in the *grave* for the sister you love,
But in silence commune with her spirit above."

MEETING OF THE MASSACHUSETTS A. S. SOCIETY, IN FANEUIL HALL, Jan. 28, 1842.

BY M. W. CHAPMAN.

What voice on the gale turns the mad South pale,
As they trample our rights with their ruffian tread!
And whence comes the cry that is thundering by,
Till the mountains make reply that might waken the dead!

That thundering call, that the South doth appal,
Is thy voice, Faneuil Hall! Hark! hark to the roar,
As the people sweep along, all sternly and strong,
And lightly leap in at thy welcoming door!

Oh, now comes the hour to arise in our power,
Like the swell of the waves when the tide pours forth,
We trifle not nor pause, for we gather for THE CAUSE!
And who shall stay the steps of the sons of the North!

First, solemnly and calm, like the notes of a Psalm,
Speak the words that ye take our resolve to declare!
But clear make the sound, as a bugle were wound,
That SLAVERY IS DOOMED IN THE TEN MILES SQUARE!

Next to JOHN QUINCY ADAMS!—all at once!—three cheers!
A blessing for the brave man, and scorn for the dumb!
They've trampled on the Union for years and for years,
And called to dissolve it—and now their hour has come!

Now, Liberty forever, with three times three!
And he that stands beside her when the hurricane lowers,
Though he come from the uttermost Isles of the sea,
Is kinsman, and clansman, and countryman of ours!

Oh, grand is the sound of their feet on the floor!
New-England stirs to her true sons' call!
The last days of slavery are numbered and o'er,
When five thousand men say the word in Faneuil Hall!

From the Dial for July.

THE BLIND SEER.

From morn till night the old man sitteth still;
Deep quenched in darkness lie all earthly sights;
He hath not known since childhood swayed his will,
The outward shows of open-eyed delights.

But in an inner world of Thought he liveth,
A pure, deep realm of praise and lonely prayer,
Where faith from sight no pension e'er receiveth,
But groweth only from the All-True and Fair.

That Universal Soul, who is the being,
The reason and the heart of men on earth,
Shineth so broad o'er him, that though not seeing,
He walketh where the morning hath its birth.

He travelleth where the upper springs flow on;
He heareth harmonies from angel choirs;
He seeth Uriel standing in the Sun;
He dwelleth up among the heavenly fires.

And yet he loveth, as we all do love,
To hear the restless hum of common life;
Though planted in the spirit-soil above,
His leaves and flowers do bud amid the strife

Of all this weary world, and shine more fair
Than sympathies which have no inward root,
Which open fast, but shrink in bleaker air,
And drooping, leave behind no winter fruit.

And here are winter fruit and blossoms too;
These silver hairs o'er bended shoulders curled,
That smile, that thought-filled brow, ope to the view
Some symbol of the old man's inner world.

Oh, who would love this wondrous world of sense,
Though steeped in joy and ruled by Beauty's Queen,
If it were purchased at the dear expense
Of losing all which souls like his have seen?

Nay, if we judged right, this glorious All,
Which fills like thought our never-doubting eyes,
Might with its firm-built grandeur sink and fall,
Before one ray of Soul-Realities.

[From an English Journal.]

CHARLES DICKENS.

Not merely thine the tribute praise
Which greets an author's progress here;
Not merely thine the fabled bays
Whose verdure brightens his career;
Thine the pure triumph to have taught
Thy brother man a gentle part,
In every line of fervent thought
Which gushes from thy generous heart;
For thine are words which rouse up all
The dormant good among us found—
Like drops which from a fountain fall
To bless and fertilize the ground.

Miscellany.

From Blackwood's Sketches of The World in London.

THE JEWS.

The Hebrew nation next claims a share of our attention, as representing the most numerous, important, and wealthy body of distinct people in London.

The man who can look a Jew full in the face without perusing in his oval phiz, high, pale forehead, dark, deep-set, flashing eye, a volume of the romance of history, more eloquent than Josephus ever writ, must have no more association in his pate, than a block of the new patent timber paving company.

Talk of pedigrees, forsooth!—tell us of the Talbots, Perceys, Howards, and such like mushrooms of yesterday!—show us a Jew, and we will show you a man whose genealogical tree springs from Abraham's bosom—whose family is older than the Decalogue, and who bears incontrovertible evidence in every line of his oriental countenance, of the authenticity of his descent through myriads of successive generations. You see in him a living argument of the truth of divine revelation—in him you behold the literal fulfillment of the prophecies. With him you ascend the stream of time, not voyaging by the help of the dim, uncertain, and fallacious light of tradition, but guided by an emanation of the same light, which, to his nation, was "a cloud by day, and a pillar of fire by night; in him you see the representative of the once favored people of God, to whom, as to the chosen of all mankind, HE revealed himself their legislator, protector, and king; who brought them out of the land of Egypt, out of the house of bondage. "Israelites," as Saint Paul saith, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."

You behold him established, as it were for ever, in the pleasant places allotted him: you trace him by the peculiar mercy of his God in his transition states from bondage to freedom; and by the innate depravity of his human nature, from prosperity to insolence, ingratitude, and rebellion; following him on, you find him in the serf of Rome; you trace him from the smouldering ashes of Jerusalem, an outcast and a wanderer to all lands; the persecutor of Christ, you find him the persecuted of Christians; bearing all things, suffering all things, strong in the pride of human knowledge, stiff-necked and gainsaying, hoping all things; "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the stranger shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids: and they shall take them captive whose captives they were; and they shall rule over their oppressors."

The associations connected with the history of the Jews are oppressive in interest, and would lead us far away from the humble and unpretending picture of manners we have proposed to limn, in our homely, Dutch-like way; he who would bring out in colors of truth and nature the romance of Jewish history, must be the Raphael, not the Teniers, of the pen.

When you are awoke early in the morning by the reiterated cry of "Old Clo"—or when the cunning little Isaac, who frequents our court, seduces all the good housewives to their doors and windows by the dulcet strains of his accordion, only to poke them into an exchange of a pair of discarded unwhisperables for a soup-plate, soap dish, or some other article of his miscellaneous crockery—you have no idea of Jews or Judaism in London; you must pack up your traps, make, under our experienced tutelage, a voyage into the East, by 'bus or cab, and when we have shown you the Hebrew district, and initiated you into many of the peculiarities of Hebrew life, if you do not conclude the day by treating us to a jolly "blow out" at the Albion in Bishops gate, then art thou indeed a very Jew—a Haman, upon whom Mordecai will take unutterable revenges.

The Jewish quarter is literally the New Jerusalem: here, we Christians are foreigners, strangers in a strange land; here, over the doors, are inscribed pot-hooks and vowel-points, indicative, to those who understand them, that Moses Abraham furnisheth "slops" for home consumption and exportation—this we naturally conclude to be the meaning from the articles exhibited in the windows; for though the sign be Hebrew to them, we need hardly say that it is Greek to us. Within the area bounded as is above described, you might readily imagine yourself transported to Frankfort, Warsaw, or any place enjoying a superabundant Jewish population; here, every face is of the shape, and somewhat of the complexion, of a turkey egg; every brow penciled in an arch of exact ellipse; every nose modeled after the proboscis of a Toucan; locks as bushy and black as those of Absalom abound, and beards of the patriarchal ages. Here, and hereabouts, Isaac kills beef and mutton according to the old dispensation; Jacob receives accidental silver spoons, and consigns gold watches, now warranted never more to lose a second, to a crucible, kept always at white heat in his little dark cellar, and *no questions asked*. Here, at the corners, Rebecca disposes of fried liver and 'tatoes, smoking hot, on little bright burnished copper platters, to all the tribes of Israel not prohibited by law to eat—that is to say, to all who possess the solitary "browns" wherewith to purchase the appetizing dainty. Solomon negotiates in the matter of rags: Esther rejoices in a brisk little business of flat fish fried in oil—a species of dainty in which the Jews alone excel: Moses and Aaron keep separate marine stores, where every earthly thing, furtively acquired, from a chain cable to a Cardigan, finds a ready sale: Rachel, albeit a widow, dispenses from behind, the "short" and "heavy" to the thirsty tribes: Ruth deals wholesale in oranges and other foreign fruits: Melchizedec dabbleth in Hebrew books and tracts: Absalom sells opium and Turkey rhubarb: Mordecai is a "crimp," the vulture of seafaring men: nothing is to be seen above, below, around, but Jewish physiognomies, Jewish houses, and Jewish occupations.

The avidity with which this, in one sense, primitive people pursues gain is not wonderful, when we reflect that gain is all that the, till lately, unrelenting persecution of the Christian has left them to pursue: with money, in the dark days of their history, have they purchased the poor privilege to live: with money have they secured for themselves, in one country connivance, in another toleration, in a third citizenship: with money have they made war, and set by the ears hostile Nazarenes: with money have they negotiated peace—transferred from king to king diadems and sceptres—playing at chuck-farthing with the fates and fortunes of European and Asiatic nations. The same all-absorbing thirst of gold that formed the leading principle in the life of that pillar of the stock exchange, the well-remembered Rothschild, animates the merest Israelitish urchin who follows through the streets his bearded progenitor, esquire of the clothes' bag: to the pursuit of gain all their energies are directed, with an intensity, unscrupulosity, and perseverance unknown to, and unattempted by, any Christian people: money they must and will have; the lowest depths of knavery, chicanery, and extortion, are practised by this rabble to accomplish this, the end of their existence: for this, the infamous "crimp" grasps the hard earnings of the unsuspecting seaman as soon as he steps upon his native shore, and then spurns him naked into the street; for this, the marine store-dealers and receivers open their seminaries of theft; for this, the current coin of the realm is clipped, and ingots and sovereigns perspire: for this, the pander entraps, and the bawd opens wide the gates that lead to everlasting death, trafficking in Christian flesh for purposes, worse than the worst of slavery.

A foolish, extravagant, and mischievous term has crept into our dictionaries, which is productive of much detriment to the Christian, and great wealth to the Hebrew nation, when applied, as it usually is, in derision of our faithful habiliments—the word "*worn-out*;" and a more dissipated word, a word more addicted to running out money; a word more directly subversive of the liberty of the subject who is in the habit of encouraging it, does not exist under the "W's" of any known vocabulary. It is a villainous word, and has been the ruin of many a respectable family. Your child's clothes, lately made, are "worn-out;" your wife's gowns, paid for only a month ago, are "worn-out," though we know very well the gowns are good as new, the only thing worn-out being the fashion: her bonnets are "worn-out," in consequence of the weather—meaning of the fashion; your servants' liveries and livery hats are *always* worn-out; which is no way wonderful, considering that wearing out every thing belonging to their masters is the chief end of their existence: your harness is worn-out, your horses are worn-out, your carriage is worn-out: last of all, your patience is worn-out: every thing in your establishment is worn to a thread, and so are you.—Go study morals in Rag Fair; any hour of the day, from nine in the morning until six at night, will you hear eloquent sermons from the lips of Rabbis upon the wickedness and folly of supposing that any habiliment in human shape divine can *ever* be worn out: go, dull clod, and behold the hats, coats, gowns, petticoats, bonnets, and shawls, which you and your wife, tempting the wrath of Providence, have sacrilegiously sold as good for little, or benevolently given away as good for nothing. There may you behold the third best hat you presented to ourselves the other day, in regard to what you were pleased to call our distinguished literary attainments, and which you told your lady wife you might as well give away, being half a size too little for your head, *besides* not being worth three-halfpence, and which we incontinently trucked for two-pen'orth of Betts' patent brandy; to-morrow that hat, furbished into a second birth, new lined and banded, will be found ticketed in Holywell street at six-and-sixpence; not merely as good; but, as Moses will tell you, clinching the asseveration with an oath, "more betterer *as* new." Regard that chaos of old boots—boots, did we say? old leathers, rather; a bushel of boots for one-and-sixpence; next week, having gone through the hands of a score of renovators, you may behold these identical leathers black-balled to the nines, on a stall in Field lane, sold for half-a-guinea a pair, and warranted to any thing—wear and tear only excepted.

Behold that venerable ruin of a coat; powers of tatters! is it possible that Mr. Pobble O'Keefe, the Irish importer, (we should have observed before that three of the four provinces of Ireland are clothed out of Rag Fair,) is about to add that venerable remain to his dilapidated "properties?" It is so. He has turned the vestment inside out over again, looking for the right side, but in vain; the garment having been turned so often that both sides are wrong ones. Now he holds it, expanded upon his arms, between him and the light, which streams in broken rays through sundry apertures. Anon, he exhibits a "joey" between his thumb and forefinger; Moses extends three digits in reply; the Milesian shakes his head: the Hebrew plucks his beard, dances about on his axis, uttering untranslatable imprecations. Mr. Pobble O'Keefe, moved by the pathos of Moses, exhibits in addition, a couple of browns; the bargain is struck, the "tin" transferred, and the rag forked into the wareroom above stairs, to be packed for exportation.

From Frazer's Magazine.

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the commencement of the Christian era, down to the present hour, in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness on a national scale, and their repulsion of alien elements, resisting every assault from without, in the shape of hostile invasion, and from an overpowering national pride, forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state: far from it. They are neither a united and independent nation, nor a parasitic province. They are peeled, and scattered into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help, do not explain their existence; time, and climate, and customs equally fail to unravel it. None of these are, or can be, the springs of their perpetuity. They have been spread over every part of the habitable globe; have lived under the reign of every dynasty; they have shared the protection of just laws, the oppression of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, the Mississippi. In every country, and in every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious, have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot; Papal superstition and Moslem barbarism have smote them with unsparing ferocity; penal rescripts and deep prejudice have visited on them most unrighteous chastisement,—and, notwithstanding all, they survive.

Like their own bush on Mount Horeb, Israel has continued in the flames, but unconsumed. They are the aristocracy of scripture, reft of coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in history only: their shadows alone haunt the world, and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its color or its flavor, and traversed the surface of the globe, amid the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the sacred oracles. There is no possibility of accounting for their perpetual isolations, their depressed but distinct being, on any grounds save those revealed in the records of truth.

From Lights and Shadows of London Life.

REFORMED JEWS.

A great number of Jews have seceded from the general body, in consequence of the latter placing the rabbinical writings on the same footing as the five books of Moses; just as the Roman Catholics and Puseyites regard the traditions of the fathers as of equal authority with the scriptures. These seceders, at the head of whom is Sir Isaac Lyons Goldsmith, one of the most influential individuals in the Jewish community, denounce the Talmud as a mass of outrageous absurdities, and are to adhere exclusively to the authority of Moses in all religious matters. It is impossible to over-estimate the importance of this event. It cannot fail to shake the Jewish system to its very centre; for the recognition of the rabbinical writings as of equal authority with the Pentateuch, has been the great source of all the superstition which exists among the body. There is a remarkable resemblance between this movement and that made by Luther and the other reformers in the sixteenth century, to emancipate the nations of Europe from the thraldom in which they were held by the Romish priesthood. The movement is the more important, inasmuch as it is the first division that has ever taken place among the Jews, on any of the essentials of their religion. It cannot fail to produce speedy as well as most momentous results. It has already inspired the body generally with the deepest alarm; but on that point I forbear to dwell. These Jewish dissenters have taken the place in Burton street, formerly occupied by the Owenites, which they have converted into a synagogue, where they now worship Jehovah in accordance with their newly acquired lights, under the designation of "the reformed Jews."

JEWS IN THE UNITED STATES.

It is estimated that there are 52,000 descendants of Abraham in the United States. They have 59 synagogues. In 1805, there were only 5 synagogues, and about 4,500 Jews.

CHRISTIAN BISHOP OF JERUSALEM.

The Rev. Dr. M'Caul, now professor of Hebrew and Rabbinical Literature, in King's College, London, was lately appointed Bishop of Jerusalem (Episcopal) by the Archbishop of Canterbury; but he declined, on the ground that he thought the office ought to be conferred on a native Hebrew. The Rev. Solomon Michael Alexander was accordingly consecrated Bishop of Jerusalem, and sailed for Joppa, November last, in the steam frigate Devastation. He is the first Protestant Bishop stationed in the Holy Land. He is to have Episcopal jurisdiction throughout Syria, Chaldea, Egypt, and Abyssinia.

Seventeen years ago, we are informed by the London papers, Bishop Alexander was the officiating Rabbi of a synagogue at Plymouth. He was baptized at Plymouth, and received orders at the hands of the late Archbishop of Tuam, in the church of Ireland. Bishop Alexander is of pure Hebrew descent, of the tribe of Judah. Mrs. Alexander is also of the purest Hebrew blood, and of the tribe of Levi. Mrs. Alexander was baptized about a year after her husband. Their oldest boy, whose name is Michael, is a student in Christ's Hospital. The day after the consecration, the Bishop gave an entertainment to upwards of a hundred Christian Jews, most of whom were poor.

From Bentley's Miscellany.

THE GLORIOUS UNCERTAINTY OF THE LAW.

In a certain town in Normandy, the authorities, ("for divers good reasons them thereunto moving,") thought proper to issue a proclamation to the effect, that none of the worthy inhabitants, under a severe penalty, should stir abroad after sunset without a lantern. Well, it chanced that on the very same evening a man was seized and taken incontinently before the dispenser of justice, to be summarily dealt with, according to the new law.

"I am exceedingly sorry," said the chief officer, recognizing the individual, "that a citizen of your respectability and station should be the first to infringe the new regulation."

"I would not willingly do so," said the man, coolly.

"Have you not read it?"

"Certainly," replied the captured party; "but I may have unfortunately misunderstood it. Will Monsieur oblige me by reading it, that I may learn of what I am guilty?"

The officer graciously complied; and after glibly running over the verbose preamble, came to the point, "that no inhabitant should stir abroad after sunset without a lantern," which he certainly delivered with peculiar emphasis, to the admiration of him who had taken the man into custody, and was twiddling his fingers impatiently to receive his moiety of the fine.

"I *have* a lantern, Monsieur," firmly contended the man, holding it up to view.

"Yes; but there is no candle in it," replied the officer, with a smile.

"The proclamation does not mention a *candle*, I believe, Monsieur," replied the cunning fellow, most respectfully.

"A candle—but of course—" begun the informer, trembling lest he should lose the fish he had hooked.

"It does not mention a candle: and I contend, Monsieur, I have not infringed the law," persisted the quibbler. "The words are 'without a lantern,' and here it is."

"Hem!" cried the officer, endeavoring to conceal the confusion occasioned by his defeat, by poring over a copy of the proclamation. "I must,—yes, I must confess that there is an omission; and I am too happy to give you the benefit thereof.—The case is dismissed."

The informer was not only completely defeated, but rather alarmed, when the prisoner called to his mind a certain act which rendered him, the aforesaid informer, liable to heavy damages, for false imprisonment, &c.; and the poor devil was fain to avert the infliction of an action of law, by disbursing a certain sum in hard cash to the accused.

But, lo! on the next evening he again encountered his "dear" acquaintance; and to his infinite delight, he beheld the same un-illuminated lantern in his hand; for an amended proclamation had been issued that morning, with the words,—"that no inhabitant should stir abroad without a lantern, and a candle therein."

The informer chuckled at the ignorance of the man who had coolly victimised him on the preceding night, and with a heart beating with the desire of revenge, and the certain prospect of the restitution of the mulct which he had suffered, he, with sneering politeness, requested the honor of his company to the justice-room.

"Really, it is impossible to resist the amiable importunities of a gentleman who pays such delicate compliments, and such good coin!" replied the man, and away he walked, chatting good-humoredly, and joking with his delighted captor.

"What, again?" cried the officer.

"I hope Monsieur will do me the honor to remember that my former appearance here was not only against my inclination, but against the law," said the prisoner. "Really, the proceedings are very vexatious, and—"

"Have you read the proclamation?" interrupted the officer.

"Monsieur did me the favor to read it only last night, and—"

"I will read it again for your edification," replied the officer: and he looked furtively at the informer, who could scarcely contain himself for very joy.

The amended proclamation was read. The accused stood placidly smiling at the rigmarole verbiage; but when the officer deliberately dealt out the concluding words, "that no inhabitant should stir abroad without a lantern and candle," he started.

"How very—very fortunate," cried the delinquent, quickly opening the lantern, "Lo! here *is* a candle! How fortunate!"

"But it is not lighted," exclaimed the informer, with uncontrollable agitation. "It is not lighted, nor has it been, as the wick itself proves."

"Lantern and candle!—*a* lantern and *a* candle," repeated the man. "I appeal to the proclamation—I appeal to the justice of Monsieur; there are no such words as *lighted candle* in any part of that respected document."

This was a clincher! The parties were completely outwitted; while to abate the fever of the reformer's extraordinary excitement, the man charitably repeated the "bleeding," which he had so effectually performed on the former occasion. Of course the lawyers lost no time in amending the amended proclamation, and inserted lighted before the word candle.

TRACING A PEDIGREE.

A Shah of Persia had a superb war-horse brought to him for sale, and called his officers round him in front of his palace, to judge of the animal's value; a gang of slaves, with their task-master, crossed the court at the same time, and one of them, a Greek, paused to look at the horse. "And what do you think of the purchase?" said the Shah, rather contemptuously. "The horse is a good one, Sire," replied the Greek; "but I will pawn my life—which, for a slave is not much—that he was suckled by an ass." Suckled by an ass! It was impossible! But the owner of the steed being sent for, confirmed the statement. The mare who foaled him had died, and a she ass, who was in milk, had been his foster mother. "By the hump of the holy camel," exclaimed the Shah, "the Christian dog has brains; give him half a loaf a day at the expense of the public." The Greek's penetration disturbed the mind of the descendant of Ali; he thought incessantly of asses. Shortly afterwards, among his treasures, he discovered a costly jasper. "Inshallah! I will have this carved into a spacious cup," said he, "from which I will quaff sherbert to the honor of our prophet; and that Greek, he of the ass, shall do the work." "Light of the Sun!" said the Greek, his task being proposed to him, "this stone contains an animal." Allah Kerim! This was too much! But the stone was sawed in two, and a lizard was found in the middle. "There is but one God!" said the Shah. "By the beard of the Prophet, upon which be eternal oil of roses. Give him a whole loaf a day, at the public expense," said the Shah. Some time after this, his highness, the Shah, was seized with a doubt as to his own legitimacy.—It was a nice point for a king to inquire into; but yet he had misgivings that Ali Mohammed had not at all points been his progenitor.

The Greek was this time privately sent for.

"You," said the Shah, moodily, "you, who rule the stars, tell me, I command you, what was my father?" "I have no control over the stars," replied the Greek, "or I should scarcely have remained so long a prisoner; but as far as I can judge from observation, I should take your Highness's father to have been a baker." On this the Shah pondered more than ever. At times he deeply blamed his mother. Once he thought of resigning the crown. At length, he once more ordered the Greek to be brought before him. "Tell me, O Christian, most accursed!" said the Shah, "since I am the son of a baker, (may the eternal ovens be his portion!) tell me the particular manipulator of flour to whom I owe my being." "Your Highness's command," returned the Greek, "passes my capacity to obey.—I have no power over genii, but derive my knowledge, little as it is, from close observation, and comparison of probabilities." "But how, unless by magic art," asked the king, "could you know that my horse had been nursed by an ass?" "It was because such fostering in my country, sire, is not uncommon; and that horses so nursed acquire from imitation a peculiar mode of carrying their ears." "Bismillah! but how did you discover," returned the Shah, "that there was a lizard within the jewel?" "It was, your Highness, that I have before, in my travels, seen such prodigies; and that a certain opacity about the centre of the stone in question, made me suppose the fact in this particular case. "But, whisker of the Prophet's cat," exclaimed the puzzled Prince, "what could lead you to suspect that I am the son of a baker?" "Pardon me, sire, but it was a circumstance in your Highness's own conduct." "In my own conduct, slave? Tell it; or, son of a dog, this moment is your last." "When I first told your Highness, that the horse you had bought had been nursed by an ass, your Highness commended my knowledge and ordered half a loaf of bread to be given to me." "I did," rejoined the Shah. "When a second time, I discovered to your Highness that the globe of jasper contained an animal, your Highness set my wisdom above that of your whole court, and ordered that I should receive a whole loaf of bread." "I did; but what of all this?" cried the impatient Shah. "On this, sire, I pondered; and I said within myself, 'The sons of kings pay good services with treasures, and with honors, with thanks, and with jewels, with high offices, and with sums of gold. He whose farthest conception of largeness is giving a loaf of bread, can be no other than the son of a baker." This hint offered the Shah a good opportunity of proving his legitimacy, and, of course, succeeded.

"GIVE ME THY HAND."

The following beautiful sentiments are from John Wesley:

Is thy heart right with God? If it be, give me thy hand. I do not mean "Be of my opinion." You need not. I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot. It does not depend on my choice; I can no more think, than I can see or hear, as I will. Keep your opinion: I, mine; and that as steady as ever. You need not endeavor to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other. Only "give me thy hand."

I do not mean, "Embrace my modes of worship; or, I will embrace yours." This also is a thing which does not depend either on your choice or mine. We must both act, as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. I believe the Episcopal form of church government to be scriptural and apostolical. If you think the Presbyterian or Independent is better, think so still, and act accordingly. I believe infants ought to be baptized, and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me, that forms of prayers are of excellent use, particularly in the great congregation. If you judge extemporary prayer to be of more use, act suitably to your own judgment. My sentiment is, that I ought not to forbid water, wherein persons may be baptized; and that I ought to eat bread and drink wine as memorials of my dying Master. However, if you are not convinced of this, act according to the light you have. I have no desire to dispute with you, one moment, upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. "If thy heart be as my heart," if thou love God and all mankind, I ask no more; "Give me thy hand."

I mean, first, love me. And that not only as thou lovest all mankind; not only as thou lovest thine enemies, or the enemies of God, those that hate thee, that "despitefully use thee, and persecute thee;" not only as a stranger, as one of whom thou knowest neither good nor evil. I am not satisfied with this. No; "If thy heart be right; as mine with thy heart," then love me with a very tender affection; as a friend that is closer than a brother, as a brother in Christ, a fellow-citizen of the New-Jerusalem, fellow-soldier engaged in the same warfare, under the captain of our salvation. Love me as a companion in the kingdom and patience of Jesus, and a joint heir of his glory.

Love me with the love that is "long-suffering and kind;" that is patient, if I am ignorant or out of the way, bearing and not increasing my burden; and is tender, soft, and compassionate still; that "envieth not," if at any time it please God to prosper me in this work even more than thee. Love me with the love that "is not provoked" either at my follies or infirmities, or even at my acting (if it should sometimes so appear to thee,) not according to the will of God. Love me so as to "think no evil" of me, to put away all jealousy and evil surmising. Love me with the love that "coveteth all things;" that never reveals either my faults or infirmities; that "believeth all things," is always willing to think the best, to put the fairest construction on all my words and actions; that "hopeth all things;" either that the thing related was never done, or not done with such circumstances as are related; or in a sudden stress of temptation. And hope to the end, that whatever is amiss will, by the grace of God, be corrected, and whatever is wanting supplied, through the riches of his mercy in Christ Jesus."

Miscellaneous Items.

William C. Bryant, the poet, is lecturing on Homœpathy, being a zealous convert to that school of medicine.

THE MORMONS.—They publish a paper at Nauvoo, one at Philadelphia, and one in England. In that country, their book has been re-published—in this, it has passed to a third edition which is now stereotyped. It is probable that their numbers amount to 10,000 in the United States, and 6,000 in Britain. Their chief town, Nauvoo, Ill. contains a population of 3,000. Their rapid increase is arousing the attention of the religious world.

DR. ADAM.—This learned gentleman, recently Professor of Oriental Literature, at Cambridge, has been lecturing in various parts of Massachusetts, on the Chinese War, in reply to John Quincy Adams. He considers England to be in the wrong. Professor Adam has resided a good many years in the East Indies; first as Missionary, and afterward in the employ of the East India Company.

NEWSPAPERS.—In Paris are published 27 daily papers, the average sale of which, each day, is more than 90,000: in London, 9 daily papers, with a sale of 45,000.

SHOCKING MISTAKE.—We learn by a gentleman from Bennington, Wyoming county, that a most heart-rending occurrence happened at that place. It appears that a Mr. Dayton, while busily engaged at labor in his barn, was somewhat annoyed by a neighbor's cow; and after driving and beating her from the barn until his patience was exhausted, he resolved on some more efficient mode to rid himself of his tormentor. He accordingly secreted himself one side of the door, with a pitchfork in his hand. At this instant a boy living with Mr. Dayton, appeared in the door with a horse which he had led to water; and horrid to relate, Mr. D. mistaking him for the cow, plunged it into his face; one tine entering his nose, which caused his death two days after.—*Aurora Watchman.*

BEAR HUNTING.—A bear was killed last week in Sherburne, Vt. which was the largest that has been seen in that vicinity for a long time. He might truly be called *Ursa Major*. He weighed three hundred pounds. He was started in Chittenden, and was followed for fifteen days in succession, the last ten by a Mr. Hatham. At last he became so worn down by fatigue that he suffered his pursuers to approach him within ten rods, while lying on a rock, where he was shot.—*Boston Transcript.*

DIVORCES.—There have been *one hundred and forty-two* applications for divorce to the present Legislature of Alabama.

CURIOUS LAW.—A bill has passed a second reading in the Tennessee Senate, prohibiting *white persons* gambling with *negro slaves*—whether to guard the morals of the negroes, or to preserve the gentlemanly character of gambling, we do not understand.—*N. Y. Tribune.*

AN AMERICAN BARON.—The St. Louis Gazette states that a citizen of that place has lately "come to his fortune," by the devolution upon him of a baronial title, with large estates, besides ready money in the East Indies, amounting to the comfortable sum of $1,000,000.

GOOD.—The Indiana House of Representatives has passed a bill abolishing imprisonment for debt, by a vote of 86 to 10.

AMERICAN MARBLE.—An eminent London sculptor has sent over an order for a block of Middlebury, (Vt.) marble, for Rubens' group of the "Descent from the Cross," as being superior to most of the Italian marble.

DELICATE SENSIBILITY.—A Texas editor, who is suspected of having run away from the United States for horse-stealing, is mightily shocked at the great number of crimes which take place in our large cities. He thus discourses:—"It is not a little consoling that we are removed from the examples and influences which seem so destructive to good order and morality there; and that we are not beset by those nightly fears of thieves, robbers, burglars, incendiaries, and assassins, which must beset the people of a country so infested with such characters." This *is* "pot calling kettle black," with a vengeance.

THE WORLD SLOWLY COMING RIGHT SIDE UP.—A letter from Meitz states that M. Appert has organized a colony at Remelfing for the reception and employment of liberated convicts, with the benevolent view of preventing their being compelled, by the impossibility of finding honest employment, to resume their evil courses. A society, which already includes the names of some of the first persons in France, has been formed in aid of this important experiment; and several of the criminals confined in the central prisons have requested to be allowed to subscribe a portion of their savings towards the establishment. There are already fourteen liberated convicts at Remelfing, and four others are to join in a few days. Eighteen liberated convicts from the Bagnes are to be selected for the colony by the Naval Commissioners.

WHITE RATS.—Among the innumerable vermin, which infest Liberia, is said to be an animal like our common house rat, only white as snow.

VIRGINIA AND THE NAVY.—If any State has especial cause to be proud of our navy, it would seem to be Virginia. The President of the United States, who is ex-officio commander-in-chief of the Army and Navy, is a Virginian; the Secretary of the Navy is a Virginian; the first clerk of the Navy Department is a Virginian; the president of the Navy Board is a Virginian; the Commodore of the Mediterranean Squadron is a Virginian; the Commodore of the West India Squadron is a Virginian; and the commander of the frigate Columbia, one of the Home Squadron, (so called, we believe, from its staying at home,) is a Virginian. A noble list this, truly. Glory enough for one State.—*Boston Transcript.*

AIR-TIGHT STOVES.—We have seen some notices lately of the *bursting* of these most desirable articles for furnishing a uniform summer atmosphere amid the rigors of the severest winter.

In one instance the explosion is said to have been mistaken, out of doors for thunder. In one the stove was thrown into the middle of the room. In another a large portion of the chimney, or rather "fireplace" was thrown down.

The cause of the explosion is the accumulation of carburetted hydrogen gas while the stove is closed. When this has been the case for a long time, and by the admission of air producing flame the gas is suddenly ignited, its explosive power is very great. To avoid such a catastrophe, if the stove is tight as it should be, the *damper in the pipe* should be occasionally thrown open, and the door a little raised three or four times each day while it is charged with fuel; *always opening the damper before* the door, and shutting the door a few moments before turning the damper.

GOVERNMENT JEWELS.—Some weeks since there were stolen from the Patent Office at Washington, a costly pearl necklace, a golden snuff-box, set with diamonds and pearls, a magnificent sword in a golden sheath, &c. These have lately been found secreted on board a vessel at Baltimore, and returned nearly uninjured. These jewels have been presented on different occasions, by foreign powers, to our ambassadors, who are not allowed to keep them. To guard against bribery, they are required either to return such presents, or give them up to their own government.

NEW USE OF DAGUERREOTYPE.—The French police when a suspicious person is arrested, have him daguerreotyped, that he may be known again. When the rogues found out this plan, they made up such frightful faces, that any mortal would be puzzled to recognize them.

HALFPENNY *vs.* POUND.—Diogenes begged a small coin of a thrifty man, and a large sum of a prodigal. Being asked his reason, he replied, "The saving man can afford to give often; the spendthrift ere long will have nothing to give."

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